DAAR US-SUNNAH CLASSIC COLLECTION

A textbook on orthodox Sunni creed

# THE CREED OF AL-WĀSIṬIYYAH

*being a translation of al-'Aqīdah al-Wāsiṭiyyah*

**by Shaykhu'l-Islām Aḥmad ibn Taymiyyah**
(661-728 AH)

Translated by **Abū Rumaysah**
with annotations from other works of **Ibn Taymiyyah**
and accompanying arabic text.



بسم الله الرحمن الرحيم

"Nothing is like Him; and He is the All-Hearing, the All-Seeing."

*al-Shūrā* (42): 11

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DAAR US-SUNNAH PUBLISHERS
BIRMINGHAM

First Published in Great Britain, in April 2009 / Rabi' Al-Thani 1430H
by Daar us-Sunnah Publishers

دار السنة

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British Library Cataloguing in publication Data.
A catalogue record for this book is available from the British Library.

Title: THE CREED OF AL-WĀSIṬIYYAH
by Shaykhu'l-Islām Aḥmad ibn 'Abdu'l-Ḥalīm ibn Taymiyyah
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ISBN 1-904336-19-1
Paper-back

First Edition 1430AH/2009CE
Typeset by: Daar us-Sunnah Publishers

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# Transliteration Table

*Consonants. Arabic*

initial: unexpressed medial and final:

| | | | |
|---|---|---|---|
| ء ʾ | د d | ض ḍ | ك k |
| ب b | ذ dh | ط ṭ | ل l |
| ت t | ر r | ظ ẓ | م m |
| ث th | ز z | ع ʿ | ن n |
| ج j | س s | غ gh | هـ h |
| ح ḥ | ش sh | ف f | و w |
| خ kh | ص ṣ | ق q | ي y |

*Vowels, diphthongs, etc.*

| | | | |
|---|---|---|---|
| Short: | ـَ a | ـِ i | ـُ u |
| long: | ـَا ā | ـُو ū | ـِي ī |
| diphthongs: | | ـَوْ aw | |
| | | ـَيْ ay | |

# INTRODUCTION

IBN TAYMIYYAH WROTE, 'A Shāfiʿī judge from Wāsiṭ visited me while on his way to Ḥajj. His name was Raḍiyu'l-Dīn al-Wāsiṭī and he was clearly a righteous and religious man. He complained of the state of people in the lands (of Iraq) and in the Tatar lands: their ignorance, injustice and the loss of religiosity and knowledge. He asked me to write a tract on creed for him that he and his family may rely on. I excused myself saying that people had already authored numerous works on the topic and I advised him to choose some of those written by the Imāms of the Sunnah. He insisted that I write one saying that he would only accept a treatise written by myself. So, while sitting after ʿAṣr, I wrote this tract for him and copies of it have been spread throughout Egypt, Iraq and other places.'[1]

This then was the reason why the author penned this creedal work. Despite its being written in such a short period of time, in one afternoon, and being relatively short in length, the tract is comprehensive and marked by its terse and precise statements. It summarises the early works written by the Imāms of the Sunnah and presents the creed highlighted therein in a clear and lucid manner. As one would expect of the author, the work draws heavily on the

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[1] *Majmūʿ Fatāwā*, vol. 3, pp. 164, 194

Qur'ān and authentic ḥadīths of the Messenger (ﷺ).

It commences by listing articles of belief concerning Allāh, in particular His Names and Attributes and the principles which must be applied to understand them. It then moves on to discuss topics such as the Qur'ān, seeing Allāh, the punishment of the grave, some of the descriptions of the Last Day and the events that will occur therein, the divine decree, faith, the Companions and the *Awliyā'*.

Of significant note is that the creed closes with a discussion about the moral conduct that a Muslim should adhere to; by this the author intended to show that the Islamic creed is not mere dogma but has a practical role, translating into ethical conduct conducive to the betterment of the individual and society.

The writing of this creed generated a great deal of controversy amongst ibn Taymiyyah's contemporaries and he was accused of anthropomorphism and deviancy. In the year 705H gatherings were convened in which the creed was read and discussed at length, and the author interrogated. Ibn Taymiyyah himself later wrote down his recollections of what had occurred in those gatherings.[2] In these recollections he writes that when asked about his creed that he was propagating, he replied, 'Creed is not taken from me or from those greater than me. It is taken from Allāh, His Messenger (ﷺ) and the consensus of the Salaf of this nation. Anything in the Qur'ān and the authentic Sunnah, such as what is found in Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim, must be believed.'[3] The point being made here was that the source of creed was revelation, not the views and opinions of men; as such he was laying out the premise of the tribunal, stating that it could only be conducted if based on the three sources he

[2] *Majmū' Fatāwā*, vol. 3, pp. 160-210

[3] *Majmū' Fatāwā*, vol. 3, pg. 161

had mentioned. It was in keeping with this that when one of the attendees tried to achieve a compromise by stating that, since ibn Taymiyyah was a Ḥanbalī, everyone should agree that this tract was a creed written in accordance to the way of Imām Aḥmad, the author responded by saying, 'I have compiled the creed of the Salaf, one and all. Imām Aḥmad is not to be particularised with it for he is merely someone who conveyed the knowledge that was brought by the Prophet (ﷺ). Were Aḥmad to concoct something that the Messenger did not bring, we would not accept it. This [tract] comprises the creed of Muḥammad (ﷺ).'[4] He said this because the assumption implicit in the suggestion was that other Imāms could well have different but equally valid creeds.

Furthermore, ibn Taymiyyah wrote that he repeatedly challenged his opponents to bring one word from those who lived in the first three generations that were praised by the Prophet (ﷺ) which opposed what he had written asserting that he would then retract his position. He gave them three years to meet his challenge.[5] It was never met.

The gatherings concluded with the resolution that the information contained in the treatise was correct and the tract, acceptable.[6]

Shortly after and despite his being cleared of the charges levelled against him, he was again summoned before a committee in Egypt to answer certain theological charges. The judge to preside over this committee was ibn Makhlūf, a well known antagonist of ibn Taymiyyah, and for this reason ibn Taymiyyah refused to answer any

[4] *Majmū' Fatāwā*, vol. 3, pp. 169, 197, 203

[5] *Majmū' Fatāwā*, vol. 3, pp. 161, 197

[6] Ibn Kathīr, *al-Bidāyah wa'l-Nihāyah*, vol. 14, pg. 42. cf. *Majmū Fatāwā*, vol. 3, pp. 120, 193, 206

questions posed him arguing that it was unfair to have his opponent judge him. His outburst infuriated the judge who sent him to prison. One year later he was offered a conditional release which he declined and a further six months later he was released on pardon by the Amīr, Muhannā ibn 'Īsā.[7]

The text is important in that it offers the reader a deeper insight into the correct creed and enhances one's appreciation of the simplicity of the Islāmic creed in its pristine purity away from the sophistry of many philosophers, 'thinkers' and 'academics'. This insight and appreciation will, by the permission of Allāh, preserve the reader from falling into doubts and suspicion, remove any lingering doubts and assist the Muslim in his journey to Allāh through this worldly life.

Two critical editions of the text were used to prepare this translation: Abū Muḥammad Ashraf ibn 'Abd al-Maqsūd, *Aḍwā' al-Salaf*, Riyāḍ, 1999 and 'Alawī ibn 'Abd al-Qādir al-Saqqāf, *Dār al-Hijra*, Riyāḍ, 1995. Brief explanatory notes were added drawing from various works of ibn Taymiyyah amongst others and also from the explanation of Khālid ibn 'Abdullāh al-Muṣliḥ.

Abū Rumaysah
29th Shawwāl 1429AH
28th October 2008

[7] cf. Maṭrūdī, *The Ḥanbalī School of Law and ibn Taymiyyah*, pg. 19

# IBN TAYMIYYAH

## May Allāh have mercy upon him

HE is Aḥmad ibn ʿAbdu'l-Ḥalīm ibn ʿAbdu'l-Salām ibn ʿAbdullāh ibn Abū Qāsim ibn Taymiyyah al-Ḥarrānī Taqī al-Dīn Abū al-ʿAbbās ibn Shihāb al-Dīn. He was born in Ḥarrān, an old city within the Arabian Peninsula between Syria[1] and Iraq, on the tenth or the twelfth of the month *Rabīʿu'l-Awwal* in the year 661H. He and his family were later forced to flee to Damascus due to the occupation by the Tartars.

He came from a family of scholars, his father and grandfather were both scholars as were three of his brothers: ʿAbdu'l-Raḥmān, ʿAbdullāh and his half-brother, Muḥammad.

During his early studies of Islām, he never ceased to amaze his teachers at the strength of his memory, keen intelligence and depth of understanding. It is said that he was first allowed to give legal verdicts at the age of nineteen and he began teaching at *Dār al-Ḥadīth al-Sukriyyah* at the age of twenty-two.

[1] Ar. *Shām*, in those days represented the areas of Syria, Jordan and Palestine.

He became famous for his knowledge of ḥadīth, indeed he was a *Ḥāfiẓ* (Ḥadīth Master), and for his knowledge of the Qur'ān and its related sciences, he impressed all with his circles on *tafsīr*. He also attained expertise in *Uṣūl al-Fiqh* and *Fiqh*, knowledge of the differences of opinions present amongst the scholars, writing, mathematics, history, astronomy and medicine. Many of the scholars of his time testified that he had attained the rank of *Mujtahid*.

He always showed a great concern for the affairs and welfare of the Muslims and this manifested itself greatly in his efforts during the *Jihād* against the Tartars, Christians and *Rawāfiḍah* wherein his displays of bravery, courage and inspiring talks were one of the most important factors in the Muslims victory against their enemies. These efforts won the praise and admiration of many scholars and indeed the ensuing generations of Muslims to this very day.

Aside from the physical *Jihād*, ibn Taymiyyah launched an intellectual struggle against the various deviant sects and heretical ideas of his day. He refuted the *Shī'a*, the People of Theological Rhetoric (*Ahl al-Kalām*) - such as the *Jahmiyyah*, *Mu'tazilah* and many of *Ashā'irah*, the philosophers who promoted the school of the early Greeks (*falāsifa*), the majority of *Ṣūfi* sects and paths and the adherents of other religions. His criticisms were not based on a lack of understanding, rather he first gained an in-depth knowledge of each of these schools and as such his critique of them was systematic, acute and valid. For example it is said that his refutation of Greek philosophy was one of the most devastating attacks ever leveled against them. His refutation of Christianity was outstanding and his rebuttal of the *Shī'a* completely demolished their beliefs and innovations from root to branch.[2]

[2] When this is understood, the critique levelled against him by some that 'his learning exceeded his intellect' can safely be relegated to the trash bin.

Needless to say, these refutations, and his very direct methods of refuting, made him many enemies and as a result his life was full of trials and persecutions. His enemies were careful to look for anything by which they could attack him and they eventually found what they were looking for in his works of belief entitled *'Aqīdah al-Wāsiṭiyyah* and *'Aqīdah al-Ḥamawiyyah*. Due to their total misunderstanding of what he wrote, they accused him of anthropomorphism and had him imprisoned on more than one occasion. Ibn Kathīr mentions that some scholars sat with ibn Taymiyyah to debate with him concerning his *'Aqīdah al-Wāsiṭiyyah* and the debate ending with their agreeing with him in what he had written.[3] Similarly ibn Kathīr mentions that some scholars debated with him concerning *'Aqīdah al-Ḥamawiyyah* and his replies to their accusations could not be rebutted.[4] Ibn Taymiyyah was again imprisoned because of a legal ruling he gave concerning divorce, and yet again he was later imprisoned for a legal verdict he issued prohibiting making journeys for the purpose of visiting graves. It was during this imprisonment that he passed away.

With regards his personality and worship, he exerted a huge and lasting influence on all who met him and he was known for his worship and glorification of the Islāmic laws, both inwardly and outwardly. His complete reliance upon Allāh can be best summed up in what his student, ibn al-Qayyim, relates from him when he was told that his enemies had plotted to kill him or imprison him,

> If they kill me it will be martyrdom for me. If they expel me, it will be migration for me; if they expel me to Cyprus, I will call its people to Allāh so that they answer

[3] Ibn Kathīr, *Bidāyah wa an-Nihāyah* [Vol. 14, under the heading *'Aqd Majālis al-Thalātha*].

[4] Ibn Kathīr [14/5 ].

> me. If they imprison me, it will be a place of worship for me.[5]

Ibn al-Qayyim himself said,

> Allāh knows, I have never seen anyone who had a better life than his. Despite the difficulties and all that expunges comfort and luxury, nay, things completely opposite to them; despite imprisonment, intimidation and oppression, ibn Taymiyyah had a purer life than anyone could. He was the most generous, the strongest of heart and the most joyful of souls, with the radiance of bliss in his face. When we were seized with fear and our thoughts turned negative, and the earth grew narrow for us, we would go to him. No sooner did we look at him and hear his words, all these feelings would leave us to be replaced by relief, strength, certainty and tranquillity.[6]

Al-Bazzār said,

> I was of those who knew well his habits, he would not talk to anyone unnecessarily after the prayer of Fajr and would remain performing the *dhikr* of Allāh in a low voice which perhaps could just be heard by one sitting next to him; and frequently would he direct his gaze to the sky. This he would do until the Sun had risen high and the time in which it is prohibited to pray was over.[7]

He also said,

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[5] *Nāhiyah min Ḥayāh Shaykh al-Islām* [p. 30].

[6] Ibn al-Qayyim, *Al-Wābil al-Ṣayyib* [p. 69].

[7] Bazzār, *al-Aʿlām al-ʿAliyyah* [p. 40]

> I have not seen him mention any of the pleasures and attractions of this world, he did not delve into worldly conversations and he never asked for any of its livelihood. Instead he directed his attentions and conversations to seeking the Hereafter and what could get him closer to Allāh.[8]

Once, the ruler Muḥammad ibn Qalāwūn accused him of wanting to wrench kingship from him due to his large following to which he replied,

> I would do that! By Allāh, your kingship and the kingship of Moghul is not even worth two meagre coins in my eyes![9]

## His Teachers[10]

He studied under a great number of scholars and he himself mentioned a number of them as related by Dhahabī directly from him.[11] This particular chronicle of teachers includes forty-one male scholars and four female scholars. The total number of scholars whom he took knowledge from exceeds two hundred.[12]

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[8] Bazzār [p.52].

[9] Bazzār [p. 74].

[10] Refer to: *Majmū' Fatāwā Shaykh al-Islām* [18/76-121]; *Dhayl ibn Rajab* [2/387]; Ibn Kathīr [14/136-137]; Dhahabī, *Tadhkirah al-Ḥuffādh* [3/1496]; Ibn Ḥajr al-'Asqalānī, *al-Durar al-Kāminah fī A'yān al-Mi'ah al-Thāminah* [1/154].

[11] *Majmū' al-Fatāwā* [18/76-121].

[12] *Al-'Uqūd al-Durriyyah* [p. 3]; *al-Kawākib al-Durriyyah* [p. 52].

The following is a selection of some of his teachers:

- Abū al-ʿAbbās Aḥmad ibn ʿAbdu'l-Dā'im al-Maqdasī
- Abū Naṣr ʿAbdu'l-ʿAzīz ibn ʿAbdu'l-Munʿim
- Abū Muḥammad Ismāʿīl ibn Ibrāhīm at-Tanūkhī
- Al-Manjā ibn ʿUthmān al-Tanūkhī al-Dimashqī
- Abu al-ʿAbbās al-Muʿammil ibn Muḥammad al-Bālisī
- Abū ʿAbdullāh Muḥammad ibn Abū Bakr ibn Sulaymān al-Āmirī
- Abū al-Faraj ʿAbdu'l-Raḥmān ibn Sulaymān al-Baghdādī
- Sharaf ad-Dīn al-Maqdasī, Aḥmad ibn Aḥmad al-Shāfiʿī
- Muḥammad ibn ʿAbdu-l-Qawī al-Maqdasī
- Taqī ad-Dīn al-Wāsiṭī, Ibrāhīm ibn ʿAlī as-Ṣāliḥī al-Ḥanbalī
- His paternal aunt, Sitt ad-Dār bint ʿAbdu'l-Salām ibn Taymiyyah

## His Students

He had many students and those who were affected by him are many, some of his students were:

- Ibn al-Qayyim al-Jawziyyah, Muḥammad ibn Abū Bakr.
- Al-Dhahabī, Muḥammad ibn Aḥmad.
- Al-Mizzī, Yūsuf ibn ʿAbdu'l-Raḥmān.
- Ibn Kathīr, Ismāʿīl ibn ʿUmar.
- Ibn ʿAbdu'l-Hādī, Muḥammad ibn Aḥmad.
- Al-Bazzār, ʿUmar ibn ʿAlī.
- Ibn Qāḍī al-Jabal, Aḥmad ibn Ḥusain.
- Ibn Faḍlillāh al-Amrī, Aḥmad ibn Yaḥyā.
- Muḥammad ibn al-Manj, ibn ʿUthmān al-Tanūkhī.
- Yūsuf ibn ʿAbdu'l-Maḥmūd ibn ʿAbdu'l-Salām al-Battī.

- Ibn al-Wardī, Zayn al-Dīn ʿUmar.
- ʿUmar al-Ḥarrānī, Zayn al-Dīn Abū Ḥafs.
- Ibn Mufliḥ, Shams al-Dīn Abū ʿAbdullāh.

## The Praise of the Scholars for him

Many scholars praised ibn Taymiyyah, not only for his scholarly achievements but also for his active participation in *Jihād* and the affairs relating to public welfare, his abundant concern for others and his worship. Below is a selection of some of these statements:

1. Al-Dhahabī said,

> It was amazing when he mentioned an issue over which there was a difference of opinion and when he gave evidence and decided the strongest opinion - he could perform *ijtihād* due to his fulfilling its conditions. I have not seen one who was quicker than he at recalling a verse which pertained to the issue that he derived from it, nor a man who was stronger in recalling texts and referring them to their sources. The *Sunnah* was in front of his eyes and upon the tip of his tongue with eloquent phrases and an open eye.
>
> He was a sign from the signs of Allāh in *tafsīr* and expounding upon it. With regards to the foundation of the religion and knowledge of the differing opinions [on an issue], he was unequalled - this alongside his generosity, courage and lack of attention to the joys of the soul.
>
> Quite possibly his legal rulings in the various sciences reached three hundred volumes, indeed more and he was always saying the truth for the sake of Allāh, not

caring for the blame that came to him.

Whosoever associates with him and knows him well accuses me of falling short with regards to him. Whosoever opposes him and differs with him accuses me of exaggeration, and I have been wronged by both parties - his companions and his opponents.

He was white skinned with black hair and a black beard with a few grey hairs. His hair reached his earlobes and his eyes were eloquent tongues. He had broad shoulders and a loud, clear voice with a fast recitation. He was quick to anger but overcame it with patience and forbearance.

I have not seen his like for supplications [to Allāh], his seeking succour with Him and his abundant concern for others. However I do not believe him to be infallible, rather I differ with him on both fundamental and subsidiary matters, for he - despite his vast learning, extreme courage, fluid mind and regard for the sanctity of the religion - was a man from amongst men. He could be overcome with sharpness and anger in discussion, and attack his opponents [verbally] hence planting enmity in their souls towards him.

If only he were gentle to his opponents then there would have been a word of agreement over him - for indeed their great scholars bowed to his learning, acknowledged his ability, lack of mistakes and conceded that he was an ocean having no limits and a treasure having no equivalent...

He used to preserve the prayers and fasts, glorifying the laws outwardly and inwardly. He did not give legal rulings out of poor understanding for he was extremely

intelligent, nor out of lack of knowledge for he was an overflowing ocean. Neither did he play with the religion but derived evidence from the Qur'ān, *Sunnah* and *Qiyās* (analogy), he proved [his stances] and argued following the footsteps of the *Imāms* who preceded him, so he has a reward if he erred and two rewards if he was correct.

He fell ill in the castle [wherein he was imprisoned] with a serious disease until he died on the night of Monday 20th *Dhū-l-Qaʿdah*, and they prayed over him in the *Masjid* of Damascus. Afterwards many talked about the number that attended his funeral prayer, and the least number given was fifty thousand.[13]

2. Ibn Ḥajr al-ʿAsqalānī said,

The *Shaykh* of our *Shaykhs*, *al-Ḥāfiẓ* Abū al-Yuʿmarī [ibn Sayyid al-Nās] said in his biography of ibn Taymiyyah, 'al-Mizzī encouraged me to express my opinion on *Shaykh al-Islām* Taqī ad-Dīn. I found him to be from those who had acquired a fortune of knowledge in the sciences that he had. He used to completely memorise and implement the *Sunan* and *Āthār* (narrations). Should he speak about *tafsīr*, he would carry its flag, and should he pass a legal ruling in *fiqh*, he knew its limits. Should he speak about a ḥadīth, he was the seat of its knowledge and fully cognisant of its narrations. Should he give a lecture on religions and sects, none was seen who was more comprehensive or meticulous than he. He surpassed his contemporaries in every science, you would not see one like him and his own eye did not see one like himself...' [14]

[13] Ibn Ḥajr, [under the biography of ibn Taymiyyah].

[14] Ibid.

3. Ibn Ḥajr also said,

> The acclaim of Taqī al-Dīn is more renown then that of the Sun and titling him *Shaykh al-Islām* of his era remains until our time upon the virtuous tongues. It will continue tomorrow just as it was yesterday. No one refutes this but a person who is ignorant of his prestige or one who turns away from justice...
>
> ...those of his stances that were rejected from him were not said by him due to mere whims and desires and neither did he obstinately and deliberately persist in them after the evidence was established against him. Here are his works overflowing with refutations of those who held to *tajsīm* (anthropomorphism), yet despite this he is a man who makes mistakes and is also correct. So that which he is correct in - and that is the majority - is to benefited from and Allāh's Mercy should be sought for him due to it, and that which he is incorrect in should not be blindly followed. Indeed he is excused for his mistakes because he is one of the *Imāms* of his time and it has been testified that he fulfilled the conditions of *ijtihād*...
>
> From the astonishing qualities of this man was that he was the severest of people against the People of Innovation, the *Rawāfiḍah*, the *Ḥulūliyyah* and the *Ittiḥādiyyah*. His works on this are many and famous and his *fatāwā* on them cannot be counted, so how the eyes of these innovators must have found joy when they heard those who declared him to be a *kāfir*! And how delighted they must have been when they saw those who did not declare him to be a *kāfir* in turn being labeled *kāfir*! It is obligatory upon the one who has donned the robe of knowledge and possesses intelligence that he consider the words of a man based upon his well-known books

or from the tongues of those who are trusted to accurately convey his words. Then he should isolate from all of this what is rejected and warn against it with the intention of giving sincere advice and to praise him for his excellent qualities and for what he was correct in, as is the way of the scholars.

If there were no virtues of *Shaykh* Taqī al-Dīn except for his famous student *Shaykh* Shams al-Dīn ibn al-Qayyim al-Jawziyyah, writer of many works, from which both his opponents and supporters benefited, then this would be a sufficient indication of his [ibn Taymiyyah's] great position. And how could it be otherwise when the Shāfiʿī *Imāms* and others, not to speak of the Ḥanbalīs, of his time testified to his prominence in the [Islāmic] sciences...[15]

4. Ibn Kathīr said,

The least he would do when he heard something was to memorise it and then busy himself with learning it. He was intelligent and had much committed to memory, he became an *Imām* in *tafsīr* and everything linked to it and knowledgeable in *fiqh*. Indeed it was said that he was more knowledgeable of the *fiqh* of the *madhhabs* than the followers of those very same *madhhabs* in his time and other than his time. He was a scholar in *Usūl* and the branches of the religion, in grammar, the language and other textual and intellectual sciences.... no scholar of a science would speak to him except that he thought that science was the specialty of ibn Taymiyyah. As for ḥadīth then he was the carrier of its flag, a *Ḥāfiẓ*, able to distinguish the weak from the strong, fully acquainted

[15] From Ibn Ḥajr's endorsement of *Radd al-Wāfir* contained at the end of the book.

with the narrators....[16]

He also said,

> He was, may Allāh have mercy upon him, from the greatest of scholars but also from those who err and are correct. However his errors with respect to his correct rulings were like a drop in a huge ocean and they are forgiven him as is authentically reported by Bukhārī,
>
> "When a ruler makes a ruling, and he is correct then he has two rewards, and if he has erred then he has one reward."

5. Al-Mizzī said,

> I have not seen the likes of him and his own eye had not seen the likes of himself. I have not seen one who was more knowledgeable than he of the Book and the Sunnah of His Messenger, nor one who followed them more closely.[17]

6. Ibn Rajab al-Ḥanbalī said,

> He is the *Imām*, the legal Jurist, the *Mujtahid*, the Scholar of Ḥadīth, the *Ḥāfiẓ*, the Explainer of the Qur'ān, the Ascetic, Taqī al-Dīn Abū al-ʿAbbās *Shaykh al-Islām*, the most knowledgeable of the knowledgeable. It is not possible to exaggerate his renown when he is mentioned and his fame does not require us to write a lengthy tract on him. He, may Allāh have mercy upon him, was

[16] Ibn Kathīr, [14/118-119].

[17] Bahjatul Baiṭār, *Ḥayāt Shaykh al-Islām ibn Taymiyyah* [p. 21].

unique in his time with respect to understanding the Qur'ān and knowledge of the realities of faith....[18]

## His Sayings

Shaykh al-Islām was famous for stating profound statements, below is a selection of some of them.

- Every punishment from Him is pure justice and every blessing from Him is pure grace.[19]
- Whoever desires everlasting bliss, let him adhere firmly to the threshold of servitude[20]
- The Lord loves to be loved.[21]
- Guidance is not attained except with knowledge and correct direction is not attained except with patience.[22]
- In this world there is a paradise, whoever does not enter it will not enter the Paradise of the Hereafter.[23]

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[18] ibn Rajab, [2/387-392].

[19] *Majmū' Fatāwā* [10/85]

[20] ibn al-Qayyim, *Madārij* [1/531]

[21] *Majmū' Fatāwā* [1/54]

[22] *Majmū' Fatāwā* [10/40]

[23] ibn al-Qayyim, *al-Wābil* [p. 69]

- The one who is [truly] imprisoned is the one whose heart is imprisoned from Allāh and the captivated one is the one whose desires have enslaved him.[24]

- This whole religion revolves around knowing the truth and acting by it, and action must be accompanied by patience.[25]

- Worship is founded upon the Legal Law and following it, not upon ones base desires and innovation.[26]

- If you do not taste the sweetness of an action in your heart, suspect it, for the Lord, Exalted is He, is the Appreciative.[27]

- The more the servant loves his Master, the less will he love other objects and they will decrease in number. The less the servant loves his Master, the more will he love other objects and they will increase in number.[28]

- Perpetually is the servant either the recipient of a blessing from Allāh, in which case he is need of gratitude; or he is the perpetrator of a sin, in which case he is in need of repentance; he is always moving from one blessing to another and is always in need of repentance.[29]

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[24] Ibn al-Qayyim, *al-Wābil* [p. 69].

[25] *Majmū' Fatāwā* [10/38]

[26] *Majmū' Fatāwā* [1/80]

[27] ibn al-Qayyim, *al-Madārij* [2/68]

[28] *Majmū' Fatāwā* [1/94]

[29] *Majmū' Fatāwā* [10/88]

- Sins cause harm and repentance removes the cause.[30]

- Bearing witness to *tawḥīd* opens the door of good and repentance from sins closes the door of evil.[31]

- The *Jihād* against the soul is the foundation from the *Jihād* against the disbelievers and hypocrites.[32]

- A man will never fear something besides Allāh unless it be due to a disease in his heart.[33]

- Trials and tribulation are like feeling the heat and cold, when one knows that they cannot be avoided, he will not feel anger at their onset, nor will he be distressed or disheartened.[34]

- The perfection of *tawḥīd* is found when there remains nothing in the heart except Allāh, the servant is left loving those He loves and what He loves, hating those He hates and what He hates, showing allegiance to those He has allegiance to, showing enmity to those He shows enmity towards, ordering what He orders and prohibiting what He prohibits.[35]

- In this world, man finds in the remembrance of Allāh, prais-

[30] *Majmūʿ Fatāwā* [10/255]

[31] *Majmūʿ Fatāwā* [10/256]

[32] ibn al-Qayyim, *ar-Rawḍah* [p. 478]

[33] Bazzār [p. 74]

[34] ibn al-Qayyim, *al-Madārij* [3/289]

[35] ibn al-Qayyim, *al-Madārij* [3/485]

ing Him and worshipping Him, a delight that is incomparable to anything else.[36]

- The objective of asceticism is to leave all that harms the servants Hereafter and the objective of worship is to do all that will benefit his Hereafter.[37]

- Sins are like chains and locks preventing their perpetrator from roaming the vast garden of *tawḥīd* and reaping the fruits of righteous actions.[38]

- What can my enemies do to me? I have in my breast both my heaven and my garden. If I travel they are with me, never leaving me. Imprisonment for me is a chance to be alone with my Lord. To be killed is martyrdom and to be exiled from my land is a spiritual journey.[39]

## His Death

Ibn Taymiyyah died while imprisoned on the twentieth of *Dhū-l-Qa'dah* of the year 728H, after ultimately being banned from reading or writing. He fell sick for the few days preceding his death.

His funeral was attended by a huge congregation despite the many lies and slanders being spread about him by certain innovators of

[36] *Minhāj as-Sunnah* [5/389]

[37] *Majmū' Fatāwā* [14/458]

[38] *Majmū' Fatāwā* [14/49]

[39] ibn al-Qayyim, *Wābil* [p. 69]

his time. Al-Bazzār says,

> Once the people had heard of his death, not a single person in Damascus who was able to attend the prayer and wanted to remained except that he appeared and was present for it. As a result, the markets in Damascus were closed and all transactions of livelihood were stopped...Governors, heads, scholars, jurists all came out. They say that none of the majority of the people failed to turn up - according to my knowledge - except three individuals; they were well known for their enmity for ibn Taymiyyah and thus, hid away from the people out of fear for their lives.[40]

Ibn Kathīr said,

> There were so many people in front of his funeral, behind it, to its right and to its left. None but Allāh could enumerate them, and then someone shouted, 'this is how the funerals of the *Imāms* of the *Sunnah* are to be!' At that the people started to cry... when the call to prayer for *Ẓuhr* was proclaimed they prayed after it straight away against the usual norm. Once they finished prayer, the deputy *khaṭīb* came out - as the main *khaṭīb* was absent and in Egypt - and he led the prayer over ibn Taymiyyah... then the people poured out from everywhere and all the doors of the *Masjid*... and they assembled at *al-Khayl* market. [41]

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[40] Bazzār [pp. 82-83].

[41] Ibn Kathīr [14/138].

## His Works

Ibn Taymiyyah was a prolific writer and authored many works spanning a broad range of topics. The sum of his writings were thought to consist of hundreds of volumes and even though a large number of them have been lost, many are still available and in print. A number of his works have also been translated and below is a list of these works followed by some of his works in Arabic.[42]

The books of, or about, ibn Taymiyyah available in the English language:

1. *Ibn Taymiyyah on Public and Private Law in Islam or Public Policy in Islamic Jurisprudence* [tr. Omar A. Farrukh, Khayats, 1966]
2. *A Seventh Century Sunni Creed: The Aqida al-Wastiya of ibn Taymiya* [tr. Merlin Swartz, the Hague: Mouton, 1973]
3. *Public Duties in Islam* [tr. Muhtar Holland, The Islamic Foundation, 1402/1982]
4. *Ibn Taymiyyah's Essay on the Jinn* [tr. Abu Ameenah Bilal Philips, 1409/1989]
5. *The Concise Legacy* [tr. Farhat Abbaas, Jamʿiyyah Ihyaa Minhaaj as-Sunnah, 1415/1994]
6. *Introduction to the Principles of Tafseer* [tr. Muhammad Abdul Haqq Ansari, al-Hidaayah, 1414/1993]
7. *The Friends of Allāh and the Friends of Shayṭān* [trans. Abu Rumaysah, Daar us-Sunnah, 1421/2000].
8. *Ibn Taymiyyah Against the Greek Logicians* [tr. Wal B. Hallaq, Oxford University Press, 1993]
9. *Aqeedah al-Waasitiyyah* [tr. Assad Nimar Busool, IQRA International Educational Foundation, 1994]; *Sharh Aqeedah al-Waasitiyyah* [commentary Muhammad Khalil Harras, tr.

[42] None of the lists detailed below are meant to be exhaustive.

Muhammad Rafiq Khan, Dar-us-Salam Publications, 1416/1996]; *The Creed of al-Wāsiṭiyyah* - being a translation of his *al-'Aqīdah al-Wāsiṭiyyah*[trans. Abu Rumaysah, Daar us-Sunnah, 1427/2007].

10. *Fundamentals of Enjoining Good & Forbidding Evil* [tr. Abu Khalil & Muhammad al-Jibali, al-Qur'an & Sunnah Society of North America, 1997]
11. *Mukhatasar Iqtidaa as-Siraat al-Mustaqeem* [Dar-us-Salam Publications, 1416/1996]
12. *The Book of Eemaan* [compiled from the works of ibn Taymiyyah by Dr. Muhammad Nasim Yasim, al-Firdous Ltd., 1997]
13. *Diseases of the Hearts and their Cures* [tr. Abu Rumaysah, Daar us-Sunnah, 1418/1998]
14. *Ibn Taymiyyah's Letters from Prison* [tr. Abu Ammar, Message of Islam, 1419/1998]
15. *The Waasitah Between Allaah & The Creation* [tr. Abu Iyaad Amjad Rafiq, Invitation to Islaam, 1998]
16. *Al-Ubudiyyah* [tr. Nasir ud-Deen Khattaab, ]; also translated as *Ibn Taymiyyah's Essay on Servitude* [tr. Abu Safwan Fareed ibn Haibatan, al-Hidaayah, 1420/1999]
17. *Kitab al-Iman: Book of Faith* [tr. Salman Hasan al-Ani, Iman Publishing House, 1999]
18. *Ibn Taimiya's Struggle Against Popular Religion: with an annotated translation of his Kitab Iqtida as-Sirat al-Mustaqim Mukhalafat Ashab al-Jahim* [Muhammad Umar Memon, the Hague: Mouton, 1976]
19. *Ibn Taymiyyah and his Projects of Reform* [Serajul Haque, Islamic Foundation of Bangladesh, 1982]
20. *Ibn Taymiyyah's Ethics* [Victor E. Makari, Scholars Press, 1983]
21. *A Muslim Theologian's Response to Christianity: Ibn Taymiyyah's al-Jawab as-Sahih* [ed. Thomas F. Michel, Caravan Books, 1985]
22. *Economic Concepts of Ibn Taymiyyah* [Abdul Azim Islahi, The

Islamic Foundation, 1408/1988]
23. *The Political Thought of ibn Taymiyyah* [prof. Qamaruddin Khan, Adam Publishers & Distributers, 1992]
24. *Ibn Taymiyyah & The Islamization of Knowledge* [Taha Jabir al-Alwani, IIIT, 1994]
25. *The Relief from Distress* - An explanation to the *du'ā* of Yūnus[trans. Abu Rumaysah, Daar us-Sunnah, 1425/2005].

The available Arabic works of ibn Taymiyyah are many, from amongst them:

1. *Majmū' Fatāwā ibn Taymiyyah* [compiled by 'Abdur-Raḥmān ibn Qāsim and his son, Muḥammad in thirty-seven volumes] containing many monographs and treatise that he wrote.
2. *Fatāwā al-Kubrā*, in five volumes
3. *Fatāwā al-Miṣriyyah*
4. *Al-Jawāb as-Ṣaḥīḥ li man Baddala Dīn al-Masīḥ*, in six volumes
5. *Minhāj as-Sunnah an-Nabawiyyah*, in six volumes
6. *Darr Ta'āruḍ al-'Aql wa-n-Naql*, in twelve volumes
7. *As-Ṣārim al-Maslūl 'alā Shātim ar-Rasūl*, in three volumes
8. *Naqd at-Ta'sīs*
9. *Iqtiḍā as-Ṣirāṭ al-Mustaqīm li Mukhālafah Aṣḥāb al-Jaḥīm*, in two volumes
10. *Al-Istiqāmah*
11. *Naqd Marātib al-Ijmā'*
12. *ar-Radd 'alā al-Manṭiqiyyīn*
13. *ar-Radd 'alā al-Akhnā'ī*
14. *ar-Radd 'alā al-Bakrī*
15. *an-Nubuwwāt*
16. *Qā'idah 'Adhīmah fi-l-Farq bayn 'Ibādah Ahl al-Islām wa-l-Īmān wa 'Ibādah Ahl ash-Shirk wa-n-Nifāq*
17. *Al-Qawā'id an-Nūrāniyyah al-Fiqhiyyah*
18. *Tafsīr ibn Taymiyyah*, compiled by 'Abdu-r-Raḥmān 'Umayrī, in seven volumes.

## THE AUTHOR'S INTRODUCTION

# With the Name of Allāh, the All-Merciful, the Most Merciful

ALL PRAISE BELONGS TO ALLĀH WHO SENT HIS Messenger with guidance and the religion of truth that it may reign supreme over all religions[1] and sufficient is Allāh asa witness.[2] I testify that there is none worthy of worship save Allāh alone with no partner; fully acknowledging this and affirming this as *Tawḥīd*. I testify that Muḥammad is His servant and Messenger; may ever increasing peace and blessings be upon him and his family.

This is (an exposition of) the belief of the saved group, those who are aided until the establishment of the Hour: *Ahlu'l-Sunnah*

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[1] as Allāh says, "It is He who has sent His Messenger with guidance and the Religion of Truth to exalt it over every other religion even though the polytheists detest it." [*al-Tawbah* (9): 33] cf. *al-Fatḥ* (48): 28 and *al-Ṣaff* (61): 9

[2] Allāh says, "The disbelievers say, 'You are not a Messenger.' Say, 'Allāh is a sufficient witness between you and me, and anyone else who has knowledge of the Book.'" [*al-Ra'd* (13): 43]

*wa'l-Jamā'ah.*[3] It comprises faith in Allāh, His Angels, His Books, His Messengers, the resurrection after death, and the belief in Divine Decree - the good thereof and the bad.

Part of faith in Allah is to believe in what He has described Himself with in His Book and what His Messenger, Muḥammad (ﷺ), has described Him with without distorting,[4] denying,[5] questioning how,[6] or likening;[7] rather they believe about Allāh, Glorious is He, that *"nothing is like Him and He is the All-Hearing, the All-Seeing."*[8] As such they do not negate what He has described Himself with, they do not distort words from their proper places, and they do not

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[3] The author explains these three terms further at the end of this treatise.

[4] ar: *taḥrīf.* In the context of *'aqīdah,* this is the term given to *ta'wīl,* or figurative interpretation which is 'to turn a wording away from its more obvious meaning to one that is less obvious and weaker, such as in the case of those who stated that *istawā* means *istawlā.*' This is because one is effectively, 'Divesting the word of what it signifies of meaning.' cf. Ibn Taymiyyah, *Dar' Ta'āruḍ,* vol. 5, pg. 385 and *Majmū' Fatāwā,* vol. 3, pg. 165.

[5] ar: *ta'ṭīl.* In the context of *'aqīdah* this terms refers to the negation of Allāh's Attributes. cf. Ibn Taymiyyah, *Dar' Ta'āruḍ,* vol. 8, pg. 247.

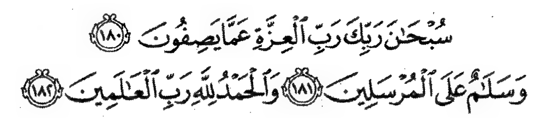
[6] ar: *takyīf,* meaning to 'ask after the manner and form of something' and 'to seek out the reality and nature of something.' cf. Ibn Taymiyyah, *Bayān Talbīs al-Jahmiyyah,* vol. 3, pg. 139 and *Dar' Ta'āruḍ,* vol. 7, pg. 328.

[7] ar: *tamthīl,* meaning to equate Allāh with something else in that which is obligatory or permissible or disallowed (to affirm for Him) because 'Allāh, Most High, is to be absolved of being described with anything that is from the specific qualities of creation, or that there be anything comparable to any of His Attributes of perfection.' cf. Ibn Taymiyyah, *Bayān Talbīs al-Jahmiyyah,* vol. 1, pg. 53 and *al-Ṣafadiyyah,* pg. 101.

[8] *al-Shūrā* (42):11

desecrate His Names and Signs.[9] They do not ask after the how and they do not liken His Attributes with the attributes of His creation.[10] This is because He has no namesake; there is none who is comparable to Him, and none who is equal to Him.[11]

He, Glorious and Most High, is not to be compared to His creation for He best knows Himself and others; He is more truthful in speech and better in discourse than His creation. Moreover His Messengers are truthful and entrusted (to accurately convey the revelation) and therefore stand in contrast to those who speak about Him without knowledge. It is for this reason that He says,



> "Glorified be your Lord, the Lord of Might, beyond anything they describe. And peace be upon the messengers. And praise be to Allah, the Lord of the worlds!"[12]

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[9] Desecrating Allāh's Names occurs in a number of ways: 1) To name idols after the Names of Allāh such as al-Lāt, derived from *al-Ilāhiyyah,* or al-'Uzzah, derived from al-'Azīz. 2) Calling Allāh names that are unbefitting such as the Christians calling Him father 3) Describing Him with things that He is far removed from such as the saying of the Jews that He is poor 4) Divesting the Names of Allāh of their meanings and to deny their realities 5) Likening the Attributes of Allāh with those of His creation.

cf. Ibn al-Qayyim, *Badā'i al-Fawā'id,* vol. 1, pg. 153 and *Madārij al-Sālikīn,* vol. 1, pg. 39

[10] Imām Aḥmad said, 'Allāh is only described with what He described Himself with, or with what His Messenger (ﷺ) described Him with. One does not go beyond the Qur'ān and the ḥadīth.' cf. Ibn Taymiyyah, *Majmū' Fatāwā,* vol. 5, pg. 382

[11] cf. *Maryam* (19): 65, *al-Ikhlāṣ* (112): 4, *al-Baqarah* (2): 22

[12] *al-Ṣāffāt* (37): 180-182

Here, He glorified Himself above what the opponents of the Messengers described Him with, and He invoked peace and safety on the messengers because what they said was safe from shortcoming and flaw.

He, Glorious is He, has combined negation[13] and affirmation[14] in what He described and named Himself with. Consequently, *Ahlu'l-Sunnah wa'l-Jamā'ah* have no recourse but to turn to what the Messengers brought for that is the Straight Path: the path of those whom Allāh favoured: the path of the Prophets, the sincerely truthful, the martyrs, and the righteous.[15]

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[13] Negation of any defect, or any attributes that give a meaning that suggests defect such as sleep, tiredness, inability etc. cf. Ibn Taymiyyah, *Minhāj al-Sunnah*, vol. 2, pg. 253

[14] Affirmation of Attributes of perfection, none of his creation is like Him in any of His Attributes. cf. Ibn Taymiyyah, *Minhāj al-Sunnah*, vol. 2, pg. 253

[15] cf. *al-Nisā'* (4): 69

# CHAPTER ONE

AN EXPRESSION OF THE ABOVE PRINCIPLES is found in what Allāh describes Himself with in *Sūrah al-Ikhlāṣ*, which equals a third of the Qur'ān, where He says,

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ
وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾

"Say He is Allāh, the One. Allāh, the Everlasting Sustainer of all. He has not given birth and was not born. There is none comparable to Him."[16]

It is also found in what Allāh describes Himself with in the greatest verse of His Book,

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا
فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا

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[16] *al-Ikhlāṣ* (112): 1-4

شَآءَ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا
وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

> "Allāh, there is none worthy of worship save Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belong to Him. Who can intercede with Him except by His permission? He knows what is before them and what is behind them, but they cannot grasp any of His knowledge except what He wills. His Footstool encompasses the heavens and the earth, and He is never weary of preserving them. He is the Most High, the Magnificent."[17]

It is for this reason that Allāh will appoint a protector over whoever recites this verse at night time and no devil will be able to get close to him until morning.[18]

(In a similar vein), Allāh also says,

وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ

"Put your trust in the Living who does not die."[19]

هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣﴾

"He is the First and the Last, the Outward and the Inward; He has knowledge of all things."[20]

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[17] *al-Baqarah* (2):255

[18] Bukhārī #2311-3275-5010 on the authority of Abū Hurayrah

[19] *al-Furqān* (25):58

[20] *al-Ḥadīd* (57):3

# Knowledge

Allāh says,

وَهُوَ ٱلۡحَكِيمُ ٱلۡعَلِيمُ ﴿٨٤﴾

"He is the All-Wise, the All-Knowing."[21]

ٱلۡعَلِيمُ ٱلۡخَبِيرُ

"The All-Knowing and All-Aware..."[22]

يَعۡلَمُ مَا يَلِجُ فِي ٱلۡأَرۡضِ
وَمَا يَخۡرُجُ مِنۡهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعۡرُجُ فِيهَاۚ وَهُوَ
ٱلرَّحِيمُ ٱلۡغَفُورُ ﴿٢﴾

"He knows what goes into the earth and what comes out of it, and what descends from the heavens and what ascends into it. He is the Most Merciful, the Ever-Forgiving."[23]

وَعِندَهُۥ مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَۚ وَيَعۡلَمُ مَا فِي
ٱلۡبَرِّ وَٱلۡبَحۡرِۚ وَمَا تَسۡقُطُ مِن وَرَقَةٍ إِلَّا يَعۡلَمُهَا وَلَا حَبَّةٖ
فِي ظُلُمَٰتِ ٱلۡأَرۡضِ وَلَا رَطۡبٖ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٖ مُّبِينٖ ﴿٥٩﴾

"The keys of the Unseen are in His possession. No one knows them but Him. He knows everything in the land

[21] *al-Zukhruf* (43): 84

[22] *al-Taḥrīm* (66): 3

[23] *Saba'* (34): 2

and sea. No leaf falls without His knowing it. There is no seed in the darkness of the earth, and nothing moist or dry which is not in a clear Book."[24]

وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ

"No female becomes pregnant or gives birth except with His knowledge."[25]

لِتَعْلَمُوٓا۟ أَنَّ
ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ﴿١٢﴾

"...so that you might know that Allāh has power over all things, and that Allāh encompasses all things in His knowledge."[26]

## Might

Allāh says,

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ

"Truly Allāh, He is the Provider, the Possessor of Strength, the Sure."[27]

[24] *al-An'ām* (6): 59

[25] *Fāṭir* (35): 11

[26] *al-Ṭalāq* (65): 12

[27] *al-Dhāriyāt* (51): 58

# Hearing and Seeing

Allāh says,

لَيْسَ كَمِثْلِهِۦ شَىْءٌۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾

"Nothing is like Him; and He is the All-Hearing, the All-Seeing."[28]

إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا ﴿٥٨﴾

"How excellent is what Allāh exhorts you to do! Allāh is All-Hearing, All-Seeing."[29]

# Will

Allāh says,

وَلَوْلَآ إِذْ
دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِۚ

"Why, when you entered your garden, did you not say, 'It is as Allāh wills, there is no strength but in Allāh.'"[30]

[28] *al-Shūrā* (42): 11

[29] *al-Nisā'* (4): 58

[30] *al-Kahf* (18): 39

وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ
مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟
فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟
وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

"If Allāh had willed, those who came after them would not have fought each other after the Clear Signs came to them, but they differed. Among them there are those who have faith and among them there are those who disbelieve. If Allah had willed, they would not have fought each other. But Allāh does whatever He desires."[31]

أُحِلَّتْ لَكُم بَهِيمَةُ
ٱلْأَنْعَٰمِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّى ٱلصَّيْدِ وَأَنتُمْ حُرُمٌ ۗ إِنَّ ٱللَّهَ
يَحْكُمُ مَا يُرِيدُ ﴿١﴾

"All livestock animals are lawful for you, except those that are recited to you now; but it is still not lawful to hunt while you are in *iḥrām*. Allāh makes whatever judgements He wills."[32]

فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ
أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ
فِى ٱلسَّمَآءِ

"When Allāh desires to guide someone, He expands his breast to Islām; when He desires to misguide someone, He makes his breast narrow and constricted as if he

[31] *al-Baqarah* (2): 253

[32] *al-Mā'idah* (5): 1

were climbing into the sky."[33]

# Love

Allāh says,

وَأَحْسِنُوٓا۟ ۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾

"And do good; Allāh loves those who do good."[34]

وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ

"...and be even-handed; Allah loves those who are even-handed."[35]

فَمَا ٱسْتَقَـٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ

"As long as they are straight with you, be straight with them. Allāh loves those who have *taqwā*."[36]

إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾

"Allāh loves those who turn back from wrongdoing and He loves those who purify themselves."[37]

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[33] *al-Anʿām* (6): 125

[34] *al-Baqarah* (2): 195

[35] *al-Ḥujurāt* (49): 9

[36] *al-Tawbah* (9): 7

[37] *al-Baqarah* (2): 222

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ

"Say, 'If you love Allāh, then follow me and Allāh will love you...'"[38]

فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ

"Allāh will bring forward a people whom He loves and who love Him..."[39]

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ
صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ ﴿٤﴾

"Allāh loves those who fight in His Way in ranks like well built walls."[40]

وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾

"He is Ever-Forgiving, the All-Loving." [41]

[38] *Āli 'Imrān* (3): 31

[39] *al-Mā'idah* (5): 54

[40] *al-Ṣaff* (61): 4

[41] *al-Burūj* (85): 14

# Mercy

Allāh says,

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

"In the name of Allāh, the All-Merciful, the Most Merciful."[42]

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا

"Our Lord, You encompass everything in mercy and knowledge."[43]

وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

"He is Most Merciful to the believers."[44]

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

"My mercy extends to all things."[45]

كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ

"Your Lord has made mercy incumbent on Himself."[46]

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[42] *al-Fātiḥah* (1): 1

[43] *Ghāfir* (40): 7

[44] *al-Aḥzāb* (33): 43

[45] *al-A'rāf* (7): 156

[46] *al-An'ām* (6): 54

وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾

"He is the Ever-Forgiving, the Most Merciful."[47]

فَٱللَّهُ خَيْرٌ حَٰفِظًا وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾

"Allāh is the Best of Guardians, He is the Most Merciful of the merciful."[48]

## Pleasure and Anger

Allāh says,

رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ

"Allāh is pleased with them and they are pleased with Him."[49]

وَمَن يَقْتُلْ مُؤْمِنًا
مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ
ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ

"Whoever kills a believer deliberately, his reward is Hell, remaining in it timelessly, for ever. Allāh is angry with him and has cursed him."[50]

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47 *Yūnus* (10): 107

48 *Yūsuf* (12): 64

49 *al-Mā'idah* (5): 119

50 *al-Nisā'* (4): 93

ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُوا مَآ أَسْخَطَ ٱللَّهَ
وَكَرِهُوا رِضْوَٰنَهُۥ

"That is because they followed what angers Allāh, and hated what is pleasing to Him."[51]

فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا

"Then when they had provoked Our wrath, We took revenge on them."[52]

وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ فَثَبَّطَهُمْ

"But Allāh was adverse to their setting out and so He held them back..."[53]

كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

"It is deeply abhorrent to Allāh that you should say what you do not do."[54]

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[51] *Muḥammad* (47): 28

[52] *al-Zukhruf* (43): 55

[53] *al-Tawbah* (9): 46

[54] *al-Ṣaff* (61): 3

# Coming

Allāh says,

هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ
وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ

"What are they waiting for but for Allāh to come to them in the shadows of the clouds, together with the angels, in which case the matter will have been settled?"[55]

هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ
بَعْضُ ءَايَٰتِ رَبِّكَ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا

"What are they waiting for but for the angels to come to them or for your Lord Himself to come, or for one of your Lord's Signs to come? On the day that one of your Lord's Signs does come, no faith which a self professes will be of any use to it."[56]

كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ
صَفًّا صَفًّا ﴿٢٢﴾

"No indeed! When the earth is crushed and ground to dust and your Lord comes with the angels rank upon rank..."[57]

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[55] *al-Baqarah* (2): 210

[56] *al-An'ām* (6): 158

[57] *al-Fajr* (89): 21-22

وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾

"...the day when the heaven is split apart in clouds, and the angels are sent down rank upon rank."[58]

# Face and Hands

Allāh says,

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾

"...but the face of your Lord will remain, Master of Majesty and Generosity."[59]

كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ

"All things are passing except His face."[60]

يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ

"Iblīs, what prevented you prostrating to what I created with My own hands?"[61]

وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟
بِمَا قَالُوا۟ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ

[58] *al-Furqān* (25): 25

[59] *al-Raḥmān* (55): 27

[60] *al-Qaṣaṣ* (28): 88

[61] *Ṣād* (38): 75

"The Jews say, 'Allāh's hand is chained.' Their hands be chained and they are cursed for what they say! No! Both His hands are open wide and He gives however He wills."[62]

# Eyes

Allāh says,

وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

"So wait patiently for the judgment of your Lord - you are certainly before Our eyes."[63]

وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾

"We bore him on a planked and well-caulked ship, which ran before Our eyes - a reward for him who has been rejected."[64]

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ﴿٣٩﴾

"I showered you with love from Me so that you would be reared under My eye."[65]

[62] *al-Mā'idah* (5): 64

[63] *al-Ṭūr* (52): 48

[64] *al-Qamar* (54): 13-14

[65] *Ṭā Hā* (20): 39

# Hearing

Allāh says,

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ
وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾

"Allāh has heard the words of the woman who disputes with you about her husband and lays her complaint before Allāh. Allāh hears the two of you talking together and Allāh is All-Hearing, All-Seeing."[66]

لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ

"Allāh has heard the words of those who say, 'Allāh is poor and we are rich.'"[67]

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ
وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

"Or do they imagine that We do not hear their secrets and their private talks? On the contrary, Our messengers are right there with them, writing it down!"[68]

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[66] *al-Mujādilah* (58): 1

[67] *Āli 'Imrān* (3): 181

[68] *al-Zukhruf* (43): 80

# Seeing

Allāh says,

إِنَّنِي مَعَكُمَآ أَسْمَعُ وَأَرَىٰ

"I will be with you, All-Hearing and All-Seeing."[69]

أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾

"Does he not know that Allāh sees?"[70]

ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾

"He sees you when you stand up to pray and your movements with those who fall prostrate. He is the All-Hearing, the All-Knowing."[71]

وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ

"Say, 'Act, for Allāh will see your actions, and so will His Messenger and the believers...'"[72]

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[69] *Ṭā Hā* (20): 46

[70] *al-ʿAlaq* (96): 14

[71] *al-Shuʿarā'* (26): 218-220

[72] *al-Tawbah* (9): 105

# Plotting and Planning

Allāh says,

وَهُوَ شَدِيدُ ٱلْمِحَالِ ﴿١٣﴾

"He is inexorable in His power!"[73]

وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٥٤﴾

"They plotted and Allah plotted, but Allāh is the best of plotters."[74]

وَمَكَرُوا۟ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾

"So they hatched a plot and We hatched a plot while they were unaware."[75]

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾

"They are hatching a plot and I too am hatching a plot."[76]

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[73] *al-Raʿd* (13): 13

[74] *Āli ʿImrān* (3): 54

[75] *al- Naml* (27): 50

[76] *al-Ṭāriq* (86): 15-16

# Forgiveness and Pardon

Allāh says,

إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

"Whether you reveal a good act or keep it hidden, or pardon an evil act, Allāh is Ever-Pardoning, All-Powerful."[77]

وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾

"They should rather pardon and overlook. Would you not love Allāh to forgive you? Allāh is Ever-Forgiving, Most Merciful."[78]

# Might

Allāh says,

وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ

"But all might belongs to Allāh and to His Messenger and the believers."[79]

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[77] *al-Nisā'* (4): 149

[78] *al-Nūr* (24): 22

[79] *al-Munāfiqūn* (63): 8

He has says, concerning Iblīs,

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

"He said, 'By Your might, I will mislead all of them..."[80]

## Majesty

Allāh says,

تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾

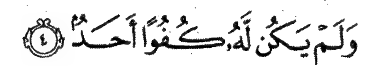
"Blessed be the Name of your Lord, Master of Majesty, and Generosity."[81]

## Oneness

Allāh says,

فَٱعْبُدْهُ وَٱصْطَبِرْ لِعِبَٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴿٦٥﴾

"Therefore, worship Him and persevere in His worship; Do you know of any other with His Name?"[82]




[80] *Ṣād* (38): 82

[81] *al-Raḥmān* (55): 78

[82] *Maryam* (19): 65

"There is none comparable to Him."[83]

فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

"Do not, then, knowingly make others equal to Allāh."[84]

وَمِنَ
النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِّلَّهِ

"Some people set up equals to Allāh, loving them as they should love Allāh. But those who have faith have greater love for Allāh."[85]

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن
لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

"Say, 'Praise be to Allāh who has had no son, who has no partner in His kingdom, and who needs no one to protect Him from abasement.' And proclaim His greatness repeatedly!"[86]

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

"Everything in the heavens and everything on earth glo-

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[83] *al-Ikhlāṣ* (112): 4

[84] *al-Baqarah* (2): 22

[85] *al-Baqarah* (2): 165

[86] *al-Isrā'* (17): 111

rifies Allāh. Sovereignty and praise belong to Him. He has power over all things."[87]

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا
﴿١﴾ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ
يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا ﴿٢﴾

"Blessed is He who has sent down the Criterion to His servant that He may be a warner to all beings. He to whom belongs the kingdom of the heavens and the earth. He does not have a son nor has He any partner in the kingdom. He created everything and determined it most exactly."[88]

مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ
وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا
بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾ عَالِمِ
الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾

"Allāh has no son and there is no other god accompanying Him, for then each god would have gone off with what he created and one of them would have lorded over the other. Glory be to Allāh above what they describe, Knower of the unseen and seen! May He be exalted above all that they associate with Him!"[89]

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[87] *al-Taghābun* (64): 1

[88] *al-Furqān* (25): 1-2

[89] *al-Mu'minūn* (23): 91-92

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

"Do not try to make metaphors for Allāh. Allāh knows and you do not know."[90]

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ
سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

"Say, 'My Lord has forbidden indecency, both open and hidden, and wrong action, and unrightful tyranny, and associating anything with Allāh for which He has sent down no authority, and saying things about Allāh you do not know.'"[91]

## Rising over the Throne

Allāh says,

الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ ﴿٥﴾

"The All-Merciful who has risen over the Throne." [92]

Allāh has repeated this fact seven times in the Qur'ān:*

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[90] *al-Naḥl* (16): 74

[91] *al-A'rāf* (7): 33

[92] *Ṭā Hā* (20): 5

* 'Alawī Saqqāf in his critical notes to the *Wāsitiyyah* states, 'This is how it is in the printed edition. However the manuscript and *al-Fatāwā* have, "(Allāh says), *'The All-*
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إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ
أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ

"Your Lord is Allāh who created the heavens and the earth in six days; then He rose over the Throne."[93]

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ
أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ

"Your Lord is Allāh who created the heavens and the earth in six days; then He rose over the Throne."[94]

ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ

"Allāh is He who raised the heavens without any supports that you can see; then He rose over the Throne."[95]

ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾

"The All-Merciful who has risen over the Throne."[96]

ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ ٱلرَّحْمَٰنُ

"Then He rose over the Throne, the All-Merciful."[97]

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*Merciful who has risen over the Throne'* and *'then He rose over the Throne,'* in six places...," and this is more correct as the second verse is repeated six times (in the Qur'ān).'

[93] *al-Aʿrāf* (7): 54

[94] *Yūnus* (10): 3

[95] *al-Raʿd* (13): 2

[96] *Ṭā Hā* (20): 5

[97] *al-Furqān* (25): 59

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى
سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ

"Allāh is He who created the heavens and the earth and everything between them in six days; then He rose over the Throne."[98]

هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ
عَلَى ٱلْعَرْشِ

"It is He who created the heavens and earth in six days; then He rose over the Throne."[99]

# Highness

Allāh says,

إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ

"When Allāh said, 'O 'Īsā, I will take you back and raise you up to Me.'"[100]

بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ

"Allāh raised him up to Himself."[101]

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98 *al-Sajdah* (32): 4

99 *al-Ḥadīd* (57): 4

100 *Āli 'Imrān* (3): 55

101 *al-Nisa'* (4): 158

إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ

"All good words rise to Him, and He raises up all virtuous deeds."[102]

وَقَالَ فِرْعَوْنُ
يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ أَسْبَٰبَ
ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا

"Pharaoh said, 'O Hamān, build me a tower so that perhaps I may gain means of access, access to the heavens, so that I may look on Mūsā's God. Truly I think he is a liar.'"[103]

ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ
تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

"Do you feel secure against Him who is in heaven causing the earth to swallow you up when suddenly it rocks from side to side? Or do you feel secure against Him who is in heaven releasing against you a sudden squall of stones, so that you will know how true My warning was?"[104]

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[102] *Fāṭir* (35): 10

[103] *Ghāfir* (40): 36-37

[104] *al-Mulk* (67): 16-17

هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ
عَلَى ٱلْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ
ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ

"It is He who created the heavens and earth in six days; then He rose over the Throne. He knows what goes into the earth and what comes out of it, what comes down from heaven and what goes up into it. He is with you wherever you are - Allāh sees what you do."[105]

## Withness

Allāh says,

مَا يَكُونُ
مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم
بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٧﴾

"Three men cannot confer together secretly without Him being the fourth of them, or five without Him being the sixth of them, or fewer than that or more without Him being with them wherever they are. Then He will inform them on the Day of Rising of what they did. Allāh has knowledge of all things."[106]

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105 *al-Ḥadīd* (57): 4

106 *al-Mujadilah* (58): 7

لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا

"Do not be despondent, Allāh is with us."[107]

إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ

"I will be with you, All-Hearing and All-Seeing."[108]

إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾

"Allāh is with those who ward off evil and with those who are good-doers."[109]

وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾

"Be patient for Allāh is with the patient."[110]

كَم مِّن فِئَةٍ قَلِيلَةٍ
غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٢٤٩﴾

"How often a small force has triumphed over a much greater one by Allāh's permission! Allāh is with the patient."[111]

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[107] *al-Tawbah* (9): 40

[108] *Ṭā Hā* (20): 46

[109] *al-Naḥl* (16): 128

[110] *al-Anfāl* (8): 46

[111] *al-Baqarah* (2): 249

# Speech

Allāh says,

وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾

"And whose speech can be truer than Allāh's?"[112]

وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾

"Whose speech can be truer than Allāh's?"[113]

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ

"When Allāh says, 'O 'Īsā, son of Mary!...'"[114]

كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ

"The words of your Lord are perfect in truthfulness and justice."[115]

وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾

"Allāh spoke directly to Mūsā."[116]

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112 *al-Nisā'* (4): 87

113 *al-Nisā'* (4): 122

114 *al-Mā'idah* (5): 116

115 *al-An'ām* (6): 115

116 *al-Nisā'* (4): 164

مِّنْهُم مَّن كَلَّمَ ٱللَّهُ

"...Allāh spoke directly to some of them."[117]

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ

"When Mūsā came to Our appointed time and his Lord spoke to him..."[118]

He says, addressing Mūsā,

وَنَٰدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَٰهُ نَجِيًّا ﴿٥٢﴾

"We called out to him from the right side of [Mount] al-Ṭūr and We brought him near in close communication."[119]

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾

"When your Lord called out to Mūsā, 'Go to the wrong-doing folk...'"[120]

Allāh says,

وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا ٱلشَّجَرَةِ

"Their Lord called out to them, 'Did I not forbid you

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[117] *al-Baqarah* (2): 253

[118] *al-A'rāf* (7): 143

[119] *Maryam* (19): 52

[120] *al-Shu'arā'* (26): 10

this tree and say to you: Shayṭān is an outright enemy to you?'"[121]

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِيَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾

"On the Day He will summon them, He will say, 'Where are they, those you claimed were my associates?'"[122]

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾

"On the Day when He summons them, He will say, 'How did you respond to the messengers?'"[123]

وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ
كَلَٰمَ ٱللَّهِ

"If any of the polytheists ask you for protection, grant it to them so that they may hear the words of Allāh."[124]

وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ
يَسْمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعْدِ مَا عَقَلُوهُ
وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

"...when a group of them heard Allāh's word and then, after grasping it, knowingly distorted it."[125]

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[121] *al-Aʿrāf* (7): 22

[122] *al-Qaṣaṣ* (28): 62

[123] *al-Qaṣaṣ* (28): 65

[124] *al-Tawbah* (9): 6

[125] *al-Baqarah* (2): 75

يُرِيدُونَ أَن يُبَدِّلُوا
كَلَٰمَ ٱللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ

"...desiring to alter Allāh's words. Say, 'You may not follow us. That is what Allāh said before.'"[126]

وَٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِن كِتَابِ رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ

"Recite what has been revealed to you of the Book of your Lord. No one can change His Words."[127]

إِنَّ هَٰذَا ٱلْقُرْءَانَ
يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

"Certainly this Qur'ān narrates to the Children of Israel most of the things about which they differ."[128]

وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ

"This is a Book We have sent down, and blessed..."[129]

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ
عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ

"If We had sent down this Qur'ān onto a mountain, you would have seen it humbled and crushed to pieces

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[126] *al-Fatḥ* (48): 15

[127] *al-Kahf* (18): 27

[128] *al-Naml* (27): 76

[129] *al-An'ām* (6): 92

out of fear of Allāh."[130]

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ
بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
﴿١٠١﴾ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾
وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ
الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ
مُّبِينٌ ﴿١٠٣﴾

"If We replace one verse for another - and Allāh knows best what He reveals - they say, 'You are just inventing this!' No indeed, most of them have no knowledge. Say, 'The Purest Spirit has brought it down from your Lord with truth, in order to strengthen those who believe, and as guidance and good news for the Muslims. We know well that they say, 'It is only a human being who is teaching him.' The language of him they allude to is notably foreign whereas this is in clear and lucid Arabic."[131]

[130] *al-Ḥashr* (59): 21

[131] *al-Naḥl* (16): 101-103

# Looking at Allāh

Allāh says,

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

"Faces that Day will be radiant, gazing at their Lord."[132]

عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٣٥﴾

"...on couches, gazing in wonder."[133]

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

"Those who do good will have the best and more."[134]

لَهُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

"They will have there in everything they desire; and with Us there is still more."[135]

The Qur'ān is full of such verses; whoever ponders the Qur'ān carefully, desiring guidance from it, will have the path of truth made clear to him.

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[132] *al-Qiyāmah* (75): 22-23

[133] *al-Muṭaffifīn* (83): 35

[134] *Yūnus* (10): 26

[135] *Qāf* (50): 35

## CHAPTER TWO

IN ADDITION, (the principles detailed above find expression) in the Sunnah of the Messenger of Allāh (ﷺ). The Sunnah explains the Qur'ān, it clarifies its import, it points to it and gives expression to it. In the same way (as the Qur'ān), it is obligatory to have faith in whatever the Messenger described his Lord, Mighty and Magnificent, with in terms of those narrations that are authentic and have been accepted by the people of knowledge.

Examples of these are his (ﷺ) sayings,

> "Every night, when the last third of the night remains, our Lord, Blessed and Exalted is He, descends to the lowest heaven and says, 'Is there anyone invoking Me that I may respond? Is there anyone asking of Me that I may give it to him? Is there anyone asking for My forgiveness that I may forgive him?'"

This ḥadīth is agreed upon.[136]

> "Allāh shows more joy at the repentance of His believ-

[136] Bukhārī #1145-6321-7494 and Muslim #756 on the authority of Abū Hurayrah.

> ing and penitent servant than any one of you when (he finds his lost) riding beast."

This ḥadīth is agreed upon.[137]

> "Allāh laughs at two men, both of whom kill each other, yet both enter Paradise."

This ḥadīth is agreed upon.[138]

> "Our Lord is amazed at the despairing of His servants (at some harm) when His changing (his circumstances) is at hand. He looks at you when you are in a state of hardship and despair, and laughs, knowing that your relief is close."

This is a ḥasan ḥadīth.[139]

> "(On the Day of Judgment), people will be thrown into Hell and it will keep asking, 'Is there any more?' until the Lord of Might will place His foot into it." Another narration has, "...His foot on it and its sides will fold in on each other and it will say, 'Enough, enough!'"

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[137] Bukhārī #6308 and Muslim #2744 on the authority of ibn Masʿūd. Bukhārī #6309 and Muslim #2747 on the authority of Anas. Muslim #2675 on the authority of Abū Hurayrah. Muslim #2745-2746 on the authority of al-Nuʿmān ibn Bashīr and al-Bara'a ibn ʿĀzib.

[138] Bukhārī #2826 and Muslim #1890 on the authority of Abū Hurayrah.

[139] The wording with Aḥmad #16187 and ibn Mājah #181 on the authority of Abū Razīn has, "Our Lord laughs at..." till the end of the first sentence.
It was ruled ḥasan by Albānī, *Ṣaḥīḥ ibn Mājah*, *al-Ṣaḥīḥah* #2810
The second sentence is recorded by Aḥmad #16206 and is referenced in *al-Ṣaḥīḥah* #2810

This ḥadīth is agreed upon.[140]

> "(Allāh), Most High, says, 'O Ādam!' Ādam will reply, 'Here I am, present and at Your service!' Then He will call out with a voice, 'Allāh commands you to remove from your progeny that portion (destined) for the Fire.'"

This ḥadīth is agreed upon.[141]

> "There is not a single person amongst you except that his Lord will talk to him without there being a translator between them."

This ḥadīth is agreed upon.[142] He (ﷺ) said concerning the performance of *ruqyā* for one who is ill,

> "Our Lord, Allāh, who is above the heaven, may Your name be sanctified. Your command is in heaven and on the earth; just as Your mercy is in heaven, place it on the earth as well. Forgive us our misdeeds and our sins for You are the Lord of good people. Send down some of Your mercy and some of Your cure on this ailment that it may be cured."

The ḥadīth is ḥasan and is recorded by Abū Dāwūd and others.[143]

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[140] Bukhārī #4848-6661-7384 and Muslim #2848 on the authority of Anas. Bukhārī #4849-4850-7449 and Muslim #2846 on the authority of Abū Hurayrah.

[141] Bukhārī #3348-4741-6530-7483 and Muslim #222 on the authority of Abū Saʿīd al-Khudrī

[142] Bukhārī #3595-7443-7512 and Muslim #1016 on the authority of ʿAdī ibn Ḥātim.

[143] Aḥmad #23957 and Abū Dāwūd #3892 on the authority of Abū al-Dardā'.

> "Do you not trust me when I am trusted by Him who is above the heaven?"

This is a ṣaḥīḥ ḥadīth.[144]

> "The Throne is above the water, and Allah is above the Throne; He knows what you are doing."

The ḥadīth is ḥasan and is recorded by Abū Dāwūd and others.[145] He (ﷺ) asked the slave-girl,

> "Where is Allah?" She answered, 'Above the heaven.' He asked, "Who am I?" She replied, 'You are the Messenger of Allāh.' He said, "Free her for she is a believer."

Recorded by Muslim.[146]

> "The best (quality) of faith is that you know that Allāh is with you wherever you may be."

This is a ḥasan ḥadīth.[147]

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The narration of Abū Dāwūd was ruled ḍaʿīf jiddan by Albānī, *Ḍaʿīf al-Jāmiʿ* #5422 and the narration of Aḥmad was ruled ḍaʿīf by Arnaʿūṭ et. al., *Taḥqīq Musnad.*

[144] Bukhārī #3344-3610-4351-4667-5058-6163-6931-6934-7432 and Muslim #1064 on the authority of Abū Saʿīd.

[145] Abū Dāwūd #4723 and ibn Mājah #193 on the authority of al-ʿAbbās. It was ruled ḍaʿīf by Albānī, *al-Ḍaʿīfah* #1247 and its isnād ḍaʿīf jiddan by Arnaʿūṭ, *Taḥqīq Musnad* #1770.

[146] Muslim #537 on the authority of Muʿāwiyah ibn al-Ḥakam.

[147] Bayhaqī, *Asmā' wa'l-Ṣifāt* #907 and Abū Nuʿaym, vol. 6, pg. 124. It was ruled ḍaʿīf by Suyūṭī, *al-Jāmiʿ al-Ṣaghīr* #1243 and Albānī, *al-Ḍaʿīfah* #2589.

> "When any one of you stands for prayer, he must not spit in front of him or to his right because Allāh is in front of him; however (he may spit) to his left or under his foot."

This ḥadīth is agreed upon.[148]

> "O Allāh! Lord of the seven heavens and the earth, Lord of the great Throne, our Lord and the Lord of everything, the Splitter of the seed and plant, Revealer of the Tawrāt, Injīl, and the Qur'ān: I take refuge with You from the evil of my self and from the evil of every creature. You are the First, nothing is before You; You are the Last, nothing is after You; You are the Outward, nothing is above You; You are the Inward, nothing is beneath You. Pay my debt for me and keep poverty from me."

This is recorded by Muslim.[149] When his companions raised up their voices in *dhikr*, he (ﷺ) said,

> "People, be easy on yourselves for you are not calling One who is deaf or absent; rather you are calling upon One who is All-Seeing, All-Hearing, and close. The One you are invoking is closer to one of you than the neck of his riding beast."

This ḥadīth is agreed upon.[150]

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[148] Bukhārī #408-410-411-414-416 and Muslim #550 on the authority of Abū Hurayrah. Bukhārī #241-405-412-413-417-531-532-822-1214 and Muslim #551 on the authority of Anas.

[149] Muslim #2713 on the authority of Abū Hurayrah.

[150] Bukhārī #2992-4202-6384-6409-6610-7386 and Muslim #2704 on the authority of Abū Mūsā

> "You will see your Lord like you see the moon on a night when it is full, you will have no difficulty in seeing Him. So if you are able not to be overwhelmed to the point of missing a prayer before the rising of the sun and before its setting, then do so."

This ḥadīth is agreed upon.[151]

There are more aḥādīth like these in which the Messenger of Allāh (ﷺ) narrated about his Lord whatever he related.

The Saved Group, *Ahlu'l-Sunnah wa'l-Jamāʿah*, believes in these aḥādīth just as they believe in what Allāh informed us of in His Book. They do so without distorting, denying, asking how or likening. They take a path that is the middle path between (the extremes found amongst) the various sects of this nation just as this nation is the nation of balance amongst the various nations.[152]

With regards to the Attributes of Allāh, Glorified and Most High is He, they traverse a middle path between those who deny them: the Jahmiyyah, and those who compare and liken Allāh to His creation: the Mushabbihah. With regards the deeds of Allāh, they traverse a middle path between (the extremes of) the Jabariyyah and the Qadariyyah. With regards the threat of Allāh, they traverse a middle path between (the extremes of) the Murji'ah and the Waʿīdiyyah

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[151] Bukhārī #554-573-4851-7434-7435-6437 and Muslim #633 on the authority of Jarīr. Bukhārī #806-6573-7437 and Muslim #182-2968 on the authority of Abū Hurayrah. Bukhārī #7439 and Muslim #183 on the authority of Abū Saʿīd.

[152] Allāh says, "In this way We have made you a middlemost community, so that you may act as witnesses against mankind and the Messenger a witness against you." [*al-Baqarah* (2): 143]

such as the Qadariyyah and others. With regards the names of faith* and religion, they traverse a middle path between (the extremes of) the Ḥurūriyyah and Mu'tazilah on the one hand, and the Murji'ah and the Jahmiyyah on the other. And with regards the Companions of the Messenger of Allāh (ﷺ), they traverse a middle path between (the extremes of) the Rāfiḍah and the Khawārij.

* 'Alawī Saqqāf in his critical notes to the *Wāsiṭiyyah* states that this word does not occur in the manuscript of the book. So the sentence would then read, 'With regards faith and religion...'

CHAPTER THREE

# Allāh is above His creation

INCLUDED IN WHAT WE HAVE MENTIONED of having faith in Allāh is believing in what Allāh has mentioned in His Book, and has been reported via multiple transmission from His Messenger, and has been unanimously agreed upon by the Salaf of this nation, that He, Glorious is He, is above His heavens, over His Throne, separate from His creation, and that He, Glorious is He, is with them wherever they be, knowing whatever they do.[153]

He mentioned all this in His saying,

هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ
عَلَى ٱلْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ
ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ

"It is He who created the heavens and the earth in six days, then He rose over the Throne. He knows what goes into the earth and what comes out of it, and what

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[153] cf. Ibn Taymiyyah, *Majmū' Fatāwā*, vol. 5, pg. 15 and *al-Tis'īniyyah*, vol. 2, pg. 545

> comes down from heaven and what goes up into it. He is with you wherever you are - Allāh sees what you do."[154]

His saying, *"He is with you,"* does not mean that He is commingled with the creation for the import of (the word in the Arabic) language does not necessarily signify this.* The moon is one of Allāh's Signs and is one of the smallest of His creations; it is placed in the heaven yet it is, at the same time, with both the traveler and the resident wherever they are.[155] (Likewise), He, Glorious is He, is above the Throne, observing His creation, watching and supervising them, and looking on at them, as well as other matters signified by His Lordship.[156]

All these words that Allāh has mentioned: that He is above the Throne and that He is with us are true in their literal sense and do

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[154] *al-Ḥadīd* (57): 4

* 'Alawī Saqqāf in his critical notes to the *Wāsiṭiyyah* states that the manuscript version and *al-Fatāwā* adds here, 'and it stands at odds to what the Salaf of this nation have unanimously agreed to just as it stands at odds to the natural order (*fiṭra*) that Allāh has created creation with.'

[155] It is interesting to a note that a similar argument is reported from the Prophet (ﷺ) in a ḥadīth which has a ḍa'īf isnād and is recorded by Aḥmad #16201

[156] The statements of the Salaf concerning this issue run into the hundreds. Wahb ibn Jarīr said, 'The Jahmiyyah are heretics, they believe that He has not risen over His Throne.' Ibn al-Mubārak said, 'We do not say as the Jahmiyyah say that Allāh is on the earth, rather He has risen over His Throne.' He also said that Allāh was 'above the heavens, over His Throne.' Sulaymān al-Taymī said, 'If I was asked, "Where is Allāh," I would reply, "Above the heaven."' Ibn Mas'ūd said, 'The Throne is over the water and Allāh is above the Throne and He knows what you are doing.' These were all recorded by Bukhārī, *Khalq Af'āl al-'Ibād* #6-13-14-64-103

Imām Aḥmad was asked if Allāh was above the seventh heaven, over His Throne, separate from His creation, and if His knowledge and power were everywhere. He replied, 'Yes, (He is) over His Throne and His knowledge is everywhere.' Recorded by Lālikā'ī, vol. 1, pg. 445 #674

not warrant distortion. However, they need to be purged of false presumptions such as the notion that the ostensive sense of His saying, *"fī'l-samā',"* means that the heaven covers and contains Him.[157] This notion is invalid according to the consensus of the people of knowledge and faith. (How could this be so) when *"His Footstool encompasses the heavens and the earth,"*[158] and it is He who *"keeps a firm hold on the heavens and earth, preventing them from vanishing away,"*[159] and it is *"He who holds back the heaven, preventing it from falling to the earth - except by His permission,"*[160] and *"among His Signs is that heaven and earth hold firm to His command."*[161]

## Allāh is close to His creation

Included in this is the belief that He is close* and responds. He

[157] The author, *Bayān Talbīs al-Jahmiyyah*, vol. 1, pg. 559, said, 'When it became established in the souls of the addressees (of the revelation) that Allāh is the Highest of the High, and that He is above everything, the understanding of His saying, *"fī the heaven"* became that He was high and above everything. Likewise, when it was asked of the slave girl, "Where is Allāh," she replied, "*fī* the heaven," meaning above, without assigning Him the qualities of created bodies and, at the same time, negating His indwelling in His creation....Furthermore whoever thinks that Allāh being (*fī*) the heaven means that the heaven surrounds or encloses Him is a liar if he is quoting someone else, or misguided if he believes this with respect to his Lord. We have not heard anyone understand this from the word (*fī*) just as we have not seen anyone quote this from anyone else.'

[158] *al-Baqarah* (2): 255

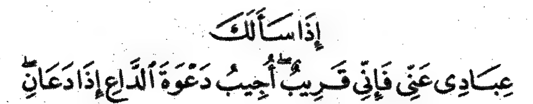
[159] *Fāṭir* (35): 41

[160] *al-Ḥajj* (22): 65

[161] *al-Rūm* (30): 25

* 'Alawī Saqqāf in his critical notes to the *Wāsiṭiyyah* states that the manuscript version and *al-Fatāwā* has, 'close to His creation...'

has mentioned both of these matters in His saying,



> "If My slaves ask you about Me, I am near. I answer the call of the caller when he calls on Me."[162]

The Prophet (ﷺ) said, "The One you are invoking is closer to one of you than the neck of his riding beast.".

What has been mentioned in the Book and Sunnah of His closeness and withness does not contradict His highness and aboveness. There is nothing like Him, Glorious is He, in all His descriptions. He is high in His nearness and near in His highness.

## The Qur'ān is the Word of Allāh

Faith in Allāh and His Books entails, the belief that the Qur'ān is Allāh's speech, it is revealed (by Him) and is not created. From Him it came and to Him shall it return.[163] Allāh spoke it literally; this Qur'ān which He revealed to Muḥammad (ﷺ) is the speech of Allāh, literally. It is not the speech of another and it is not permissible to state that it is an account of the speech of Allāh or an expression of it. Indeed, even when people recite it or write it in books, it still does not cease to be the literal speech of Allāh, Most High. This is because speech, in its real sense, is attributed to the

[162] *al-Baqarah* (2): 186

[163] Sufyān al-Thawrī said, 'The Qur'ān is the word of Allāh and it is not created. From Him it came and to Him shall it return. Whoever says other than this is a disbeliever.' cf: Lālikā'ī, vol. 1, pg. 151, Dhahabī, *Tadhkiratu'l-Ḥuffāẓ*, vol. 1, pg. 206

one who originally uttered it, not to the one who conveyed it from him.

(The Qur'ān) is the speech of Allāh in its letters and its meaning. The speech of Allāh is not words without meaning nor meaning without words.[164]

## Seeing Allāh on the Day of Rising

Included in what we have mentioned of having faith in Him, His Books, and His Messengers is the belief that the believers will see Him, on the Day of Rising, with their eyes, just as they see the sun on a clear day, free of clouds, and just as they see the moon when it is full, without experiencing any difficulty in seeing Him, Glorious is He. They will see Him when on the great plain on the Day of Rising and they will see Him after entering Paradise as Allāh, Most High, wills.[165]

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[164] Lālikā'ī, vol. 2, pg. 364 said, 'A relation of what the verses of the Book of Allāh, Most High, prove, and what is reported from the Messenger of Allāh (ﷺ), the Companions, and the Successors that Allāh spoke the Qur'ān literally, He revealed it to Muhammad (ﷺ)...it is recited in the places of prayer, written in books, and preserved in the chests of man. It is not an account or an expression of a Qur'ān. It is one Qur'ān, it is not created, made, or a subject; rather it is one of the Attributes of His essence and He has always been speaking. Whoever says something other than this is a disbeliever, misguided and misguiding, an innovator, and opposing the beliefs of *Ahlu'l-Sunnah wa'l-Jamā'ah*.'

[165] Ibn Abī al-'Izz, *Sharḥ Ṭaḥāwiyyah*, vol. 1, pg. 208 said, 'This is from the greatest issues related to the *uṣūl* of the religion and its most noble, and it is for this that the desirers desire and the competitors compete!' He took this from the words of Ibn al-Qayyim, *Hādī al-Arwāḥ*, pg. 341, who also mentions that the ḥadīth concerning the Seeing are *mutawātir*, and reported from thirty companions. He then proceeds to list all their narrations.

CHAPTER FOUR

# The Punishment of the Grave

INCLUDED IN HAVING FAITH IN THE LAST DAY is to believe in all that the Prophet (ﷺ) informed us of regarding what will happen after death. They believe in the trial of the grave, in the punishment of the grave and in the bliss of the grave.

As regards the trial, man will be tested in his grave. He will be asked, 'Who is your Lord? What is your religion? Who is your Prophet?' *"Allah will make those who have faith firm with the Firm Word in this life and the Hereafter,"*[166] and so the believer will reply, 'Allāh is my Lord, Islām is my religion and Muḥammad (ﷺ) is my Prophet.' However, the one who has succumbed to doubt will say, '*Hāh hāh*, I do not know. I heard people saying something, so I said it as well.' Then he will be beaten with an iron rod and he will cry out with a wail that will be heard by everything save man, for were he to hear it, he would swoon.[167]

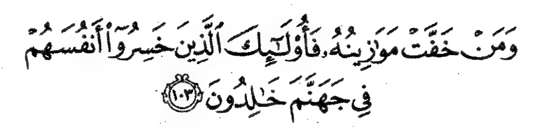
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[166] *Ibrāhīm* (14): 27

[167] Aḥmad #18534 and Abū Dāwūd #3212 on the authority of al-Barā'a ibn 'Āzib. =

# The Events of the Last Day

This trial will be followed by bliss or punishment until the Greater Resurrection when the souls will be returned to their bodies and the Rising which Allāh has told us of in His Book and upon the tongue of His Messenger, and about which all Muslims agree, will occur. Mankind, naked, barefooted, and uncircumcised, will rise from their graves to stand before the Lord of the worlds.[168] The sun will come close to them and they will be bridled in sweat.[169] The scales will be erected and the deeds of the servant will be weighed.



"Those whose scales are heavy, they are the successful. Those whose scales are light, they are the losers of their selves, remaining in Hell timelessly, forever."[170]

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Its isnād was ruled ṣaḥīḥ by Bayhaqī, *al-Shu'ab al-Īmān* #395 and ibn al-Qayyim, *Tahdhīb Abī Dāwūd,* vol. 4, pg. 337. It was ruled ḥasan by Mundhirī, *al-Targhīb wa'l-Tarhīb* #5221.

The ḥadīth is also reported on the authority of Abū Hurayrah, Jābir, Abū Sa'īd, Anas, and 'Ā'ishah. cf. Sakhāwī, *al-Ajwiba al-Marḍiyyah,* vol. 2, pp. 432 #107 and Albānī, *Aḥkām al-Janā'iz,* pp. 156-160.

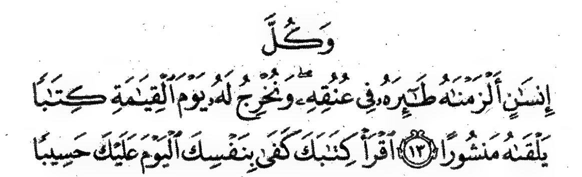
Ḥākim, vol. 1, pg. 96 #111 said, 'The ḥadīth contains many points of benefit for *Ahlu'l-Sunnah* and keeps the innovators in check.'

[168] Bukhārī #3349-3447-4625-4626-4740-6524-6525-6526 and Muslim #2860 on the authority of ibn 'Abbās.

[169] Muslim #2860 on the authority of Miqdād ibn al-Aswad.

[170] *al-Mu'minūn* (23): 102-103

The accounts, i.e. the records of deeds, will be unfolded. Some will take theirs with their right hands and some with their left or behind their backs. Allāh, Glorious and Most High, says,



> "We have fastened the destiny of every man about his neck and on the Day of Rising We will bring out a Book for him which he will find spread open in front of him. 'Read your Book! Today your own self is reckoner enough against you!'"[171]

Allāh will take the creation to account and He will talk to His believing servant in private and have him acknowledge his sins as has been described in the Book and Sunnah.

As for the disbelievers, they will not be taken to account in the same manner as those whose good deeds are weighed against the bad since they have no good deeds. Instead, their deeds will be enumerated, they will be apprised of them and they will admit to them.

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[171] *al-Isrā'* (17): 13-14

# The Pond

On the great plain of the Rising is the Prophet's Pond where (the believers) will drink. Its water is whiter than milk and sweeter than honey, and its goblets are as numerous as the stars of the heaven. Its length is one months (journey) and its width is one months (journey). Whoever drinks from it even once will never be thirsty again.[172]

# The Bridge

The Bridge spans the back of Hell. It is a bridge between Paradise and the Fire. People will cross it (at speeds) proportional to their deeds: some will cross it in the blink of an eye, some will cross it like a flash of lightening, some will cross it like the wind, some will cross it like a race horse, some will cross it like a camel rider, some will cross it running, some walking and some crawling, and some will be seized and swept away into Hell. This is because the Bridge has hooks which will seize the people in accordance to their deeds.[173] Whoever crosses it will enter Paradise. After they cross the Bridge, they will stop over an arched bridge between Paradise and the Fire; there they will settle any mutual grievances.[174] Then, when they are cleaned and cleansed, they will be permitted to enter Paradise.

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[172] Bukhārī #6579 and Muslim #2293 on the authority of 'Abdullāh ibn 'Amr. Muslim #2300 on the authority of Abū Dharr.

The ḥadīth about the Pond are *mutawātir.* cf. Suyūṭī, *al-Azhār al-Mutanāthirah* #110

[173] Bukhārī #7439 and Muslim #183 on the authority of Abū Sa'īd. Bukhārī #806-6573-7437 and Muslim #182 on the authority of Abū Hurayrah.

# The Intercession

The first to request the opening of the door of Paradise will be Muḥammad (ﷺ) and the first nation to enter Paradise will be his nation.[175]

On the Day of Rising, he (ﷺ) will have three intercessions to perform:

The first will be on behalf of mankind standing at the Place of Rising so that the Judgment may begin. This is after they have gone to the Prophets (to request this): Ādam, Nūḥ, Ibrāhīm, Mūsā, and ʿĪsā, the son of Maryam, each one declining until they finally go to him (ﷺ).[176]

The second will be on behalf of the people of Paradise that they be allowed entry. These two intercessions are specific to him.[177]

The third will be on behalf of those who are deserving of the Fire. This intercession is for him, for all the Prophets, the sincerely truthful and for others. They will intercede on behalf of those who are deserving of the Fire that they not enter it, and on behalf of those who have entered the Fire that they be removed from it.[178]

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[174] Bukhārī #2440-6535 on the authority of Abū Saʿīd.

[175] Muslim #197 on the authority of Anas ibn Mālik.

[176] Bukhārī #4476-6565-7410-7440-7510-7516 and Muslim #193 on the authority of Anas.

[177] Muslim #196 on the authority of Abū Hurayrah.

[178] The aḥādīth concerning this are *mutawātir* and are unanimously agreed on by =

(Then) Allāh, without anyone interceding, will take some people out of the Fire by virtue of His grace and mercy.[179] After this, there will still remain some uninhabited space in Paradise, so Allāh will create some peoples for it and grant them to entry therein.[180]

The various categories of judgment, reward, punishment, Paradise and Hell that the Abode of the Hereafter contains are detailed in the Revealed Books from heaven, in the narrations coming down from the Prophets, and the knowledge inherited from Muḥammad (ﷺ). This amount suffices and satisfies (the desire to know), so whoever looks to it, will find it.

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*Ahlu'l-Sunnah*. cf. Ibn Taymiyyah, *Majmū' Fatāwā*, vol. 1, pp. 153-154 and *Minhāj al-Sunnah*, vol. 5, pg. 295,

[179] Bukhārī #7439 and Muslim #183 on the authority of Abū Sa'īd.

[180] Bukhārī #7384 and Aḥmad #12541-13793-13855 on the authority of Anas.

CHAPTER FIVE

# The Divine Decree

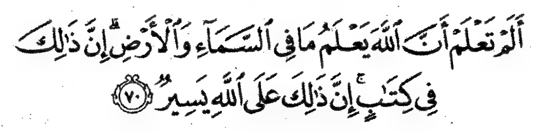
THE SAVED GROUP, *Ahlu'l-Sunnah wa'l-Jamā'ah*, believes in the Divine Decree, be it good or bad. Belief in the Divine Decree comprises two levels and each level consists of two things: The first level is to believe that Allah, Most High, knows what the creation are doing; He knows this with His pre-eternal knowledge which He has been described with unceasingly and unendingly. He knows all their states: when they are obedient and disobedient, all their provisions and their life spans. Then Allāh wrote the decrees of all creation in the Preserved Tablet,

> "The first thing Allāh created was the Pen and He said to it, 'Write! It said, 'What should I write?' He said, 'Write everything that will be until the Day of Rising.'"[181]

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[181] Aḥmad #22705-22707 and Tirmidhī #2155-3319 on the authority of 'Ubādah. Similar ḥadīths are recorded by ibn Abī 'Āṣim #108 on the authority of ibn 'Abbās with the words, "The first thing that Allāh, Most High, created was the Pen which He commanded to write everything that would happen"; ibn Abī 'Āṣim #106 on the authority of ibn 'Umar with the words, "The first thing that Allāh created was the Pen which he took with His right hand - and both His hands are =

Whatever befalls man would never have missed him, and whatever missed him would never have befallen him. The pens have dried and the scrolls have been folded.[182] Allāh, Most High, says,



> "Did you not know that Allāh knows everything in heaven and earth? That is in a Book, that is easy for Allāh."[183]

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right - and He wrote down the world and what would occur in it of righteous and wicked deeds, and the moist and the dry. He enumerated all this in the record with Him"; and Ājurrī, *al-Sharīʿah* #345 on the authority of Abū Hurayrah with a ḍaʿīf isnād.

The ḥadīth is ṣaḥīḥ, cf. Albānī, *Ẓilāl al-Jannah* #102-108, and Arnaʿūṭ, *Taḥqīq Aḥmad*

[182] Abū Dāwūd #4699 records on the authority of Zayd ibn Thābit that the Messenger of Allāh (ﷺ) said, "Were you to spend the likes of Uḥud in gold in the way of Allāh, Most High, Allāh, Most High, would not accept it of you until you believe in the Divine Decree and know that what befell you would never have missed you, and what missed you would never have befallen you."

Tirmidhī #2516 records on the authority of ibn ʿAbbās who said, 'I was sitting behind the Prophet (ﷺ) one day when he said, "Young lad, I shall teach you some words: Safeguard Allāh and He will safeguard you. Safeguard Allāh and you will find Him in front of you. When you ask, ask Allāh. When you seek aid, seek it with Allāh. Know that were the creation to come together to bring about some benefit for you, they would not be able to do so except through something that Allāh has decreed for you; and if they came together to harm you through something, they would not be able to do so except with something that Allāh has decreed against you. The Pens have been lifted and the scrolls have dried."

Tirmidhī said it was ḥasan ṣaḥīḥ.

[183] *al-Ḥajj* (22): 70

مَآ أَصَابَ
مِن مُّصِيبَةٖ فِي ٱلۡأَرۡضِ وَلَا فِيٓ أَنفُسِكُمۡ إِلَّا فِي كِتَٰبٖ
مِّن قَبۡلِ أَن نَّبۡرَأَهَآۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ﴿٢٢﴾

> "Nothing occurs, either in the earth or in yourselves, without it being in a Book before We make it happen. That is something easy for Allāh."[184]

This decree - which ensues from His knowledge, Glorious is He - is (recorded) generally in some places and detailed in others. He has written whatever He wills in the Preserved Tablet; when He creates the body of the fetus, before blowing the soul into it, He sends an angel to it who is ordered to write four things: his provision, his life span, his deeds, and if he is happy or miserable and the likes.[185] This level of decree was rejected by the extreme old-school Qadariyah but very few (people) reject it now.

The second level deals with the will of Allāh as it is executed and His all-inclusive ability. This is to believe that whatever Allāh wills will happen and whatever He does not will, will not. (It is to believe) that any movement or stillness that takes place in the heavens or on earth occurs only by the will of Allāh, Glorious is He. Nothing happens in His dominion that He does not will. He, Glorious is He, has full power over all that exists and all that does not exist.

There is no creation on earth or in heaven except that Allāh, Glorious is He, is its creator. There is no creator beside Him and there is no Lord other than Him.

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[184] *al-Ḥadīd* (57): 22

Despite all this, He has ordered the servants to obey Him and His Messengers, and He has prohibited them from disobeying Him. He, Glorious is He, loves those who ward off evil,[186] those who do good and those who are just.[187] He is pleased with those who believe and do righteous deeds. *"He does not love the disbelievers"*[188] and *"is not pleased with the transgressors."*[189] *"He does not command indecency"*[190] and neither *"is He pleased that his servants disbelieve,"*[191] and *"He does not love corruption."*[192]

The servants literally work their deeds and Allāh is the creator of their deeds. The term servant refers to the believer and the disbeliever, the righteous and the wicked, the one who prays and the one

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[185] Bukhārī #3208-3332-6594-7454 and Muslim #2643 on the authority of ibn Masʿūd.

[186] ar: *taqwā.* The author, *Majmūʿ Fatāwā,* vol. 10, pg. 433, said, '*Taqwā* is that the person act in obedience to Allāh upon a light from Him and that he abandon disobedience to Him upon a light from Him, fearing the punishment of Allāh.'

He also said, *Majmūʿ Rasā'il,* vol. 1, pg. 256, '*Taqwā* in actions comes about by meeting two requirements, the first that the deed be sincerely for Allāh; meaning by this that one desire only the face of Allāh and not associate anything else in the worship of his Lord, the second that the deed be something Allāh has commanded and loves, i.e. it be in conformity to the Legal Law and not in accordance to some other law that Allāh has not allowed to be followed.'

[187] cf. *Āli 'Imrān* (3): 76, *al-Baqarah* (2): 195, *al-Mā'idah* (5): 42

[188] *Āli 'Imrān* (3): 32

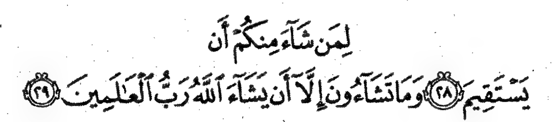
[189] *al-Tawbah* (9): 96

[190] *al-Aʿrāf* (7): 28

[191] *al-Zumar* (39): 7

[192] *al-Baqarah* (2): 205

who fasts. The servants have power over their actions and they have their own will and Allāh is their creator and the creator of their power and will. Allāh, Most High, says,



"...to whoever among you wishes to go straight. But you will not will unless Allāh wills, the Lord of all the worlds."[193]

This level of decree is denied by the generality of the Qadariyah - those whom the Prophet (ﷺ) called the Magians of this nation.[194] A group of those who affirm (the decree) went to extremes with regards this, divesting the servant of any power or will and stripping the actions and rules of Allāh of their wisdom and benefits.

# Faith

Amongst the fundamentals of *Ahlu'l-Sunnah wa'l-Jamā'ah* is that religion and faith comprise speech and deed: speech of the heart and the tongue and deed of the heart, tongue, and limbs.[195] (They

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[193] *al-Takwīr* (81): 28-29

[194] Abū Dāwūd #4691 on the authority of ibn 'Umar.
It was declared ṣaḥīḥ by Suyūṭi, *al-Jāmi' al-Saghīr* #6180 and ḥasan by Albānī, *Ṣaḥīḥ al-Jāmi'* #4442.

[195] Imām Shāfi'ī said, 'The Companions and the Successors after them whom we have met have unanimously agreed that faith is speech, deed, and intention. One of the three is not valid without the others.' Recorded by Lālikā'ī, vol. 4, pg. 848 and =

believe) that faith increases with obedience and decreases with disobedience.[196]

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vol. 5, pg. 957

Bukhārī said about faith that it was, 'Speech and deed without any doubt,' and he said, 'I have written from more than one thousand scholars, and I only wrote from those who said that faith was speech and deed. I did not write from people who said that faith was (only) speech.' Recorded by Lālikā'ī, vol. 5, pg. 959

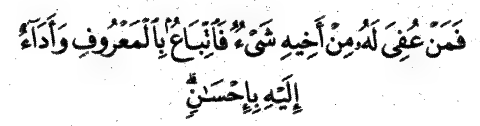
The author, *Majmū' Fatāwā,* vol. 7, pp. 186-187, said, 'The foundation of faith is that faith which takes root in the heart, this faith must have two components: the belief of the heart accompanied with its acknowledgement and cognisance; the first element is referred to as the statement of the heart (*qawl al-qalb*). Junaid said, "*Tawḥīd* is the statement of the heart and reliance (*tawakkul*) is the action of the heart (*'amal al-qalb*)." Therefore it is necessary that there exist the statement of the heart and its actions, then ensuing from this, the statement of the body and its actions. The action of the heart must exist such as loving Allāh and His Messenger, fearing Allāh, loving what Allāh and His Messenger love and hating what they hate, making ones actions sincere for Him and having *tawakkul* in Him.

The heart is the foundation, when it contains cognisance and firm intent this must show on the body necessarily, it is not possible that this not happen. This is why the Prophet (ﷺ) said in the ṣaḥīḥ ḥadith, "In the body there is a piece of flesh, if it is sound, the body is sound, but if it is corrupt, the whole body will be corrupt, indeed it is the heart." Abū Hurayrah said, "The heart is the king and the limbs are its soldiers, if the king is good, the soldiers will be good but if the king is vile, so too will be his soldiers." ... So if the heart is correct by virtue of its having faith in terms of knowledge and action; this must mean that the body will also be correct in its speech and action upon the dictates of that faith. This is why the *Imāms* of the *Ahlu'l-Ḥadīth* said that faith was speech and action. Inward and outward speech and inward and outward action, the outer must follow the inner and this is why some of the Companions said regarding one who prayed lazily, "If his heart were submissive, so too would his limbs be."' cf. *Majmū' Fatāwā,* vol. 7, pp. 644-646 for an important discussion concerning this.

[196] Sufyān al-Thawrī said, 'Faith consists of speech, deed, and intention. It increases and decreases, it increases with actions of obedience and decreases with actions of disobedience. No speech is accepted without deed, no speech and deeds are accepted without intention, and speech, deed, and intention is not accepted unless they conform to the Sunnah.' Lālikā'ī, vol. 1, pg. 151 and Dhahabī, *Tadhkiratu'l-Ḥuffāẓ,* vol. 1, pg. 206

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However, alongside this, they do not rule the People of the Qiblah disbelievers because of every sin, or every major sin, (*muṭlaq al-ma'āṣī wa'l-kabā'ir*) that they may commit as done by the Khawārij. Rather, brotherhood in faith remains even in the presence of sins. Allāh, Glorious is He, says in the verse dealing with retribution,



"But if someone is absolved by his brother, blood money should be claimed with correctness and paid with good will."[197]

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Ya'qūb ibn Sufyān said, 'In the view of *Ahlu'l-Sunnah*, faith is sincerity to Allāh with the heart, the tongue, and the limbs; it is speech and deed and it increases and decreases. This is the view of everyone we have met in Mecca, Madīnah, Syria, Baṣra and Kūfa.' Lālikā'ī, vol. 5, pg. 963

The author, *Majmū' Fatāwā,* vol. 7, pg. 171 said, 'Those of the *Salaf* who said that faith was speech and action intended thereby the speech of the heart and tongue and action of the heart and limbs. [Those who added to this definition] belief did so because they thought or feared that people would understand that 'speech' [mentioned in the previous definition] refers only to speech of the tongues. Those who defined it as "speech, action and intention" did so because they understood that 'speech' covers both belief [in the heart] and articulation of the tongue, but they feared that people may not understand that intention was also covered by 'action' and so they added this. Those who added "following the Sunnah" did so because no action is beloved to Allāh unless it is compliance to the Sunnah. None of these meant to include in this definition absolutely every speech and action, rather that speech and action which is legislated. Their purpose in giving these definitions was to refute the Murji'ah who presumed that faith was belief and nothing else. Those who defined faith to have four components, such as 'Abdullāh al-Tusturī, explained themselves by saying, "Speech, action, intention and Sunnah: if faith is speech without action, this is disbelief; if it is speech and action without intention, this is hypocrisy; if it is speech, action and intention but without Sunnah, this is innovation."'

197 *al-Baqarah* (2): 178

And He says,

وَإِن طَآئِفَتَانِ
مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا
عَلَى ٱلْأُخْرَىٰ فَقَـٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن فَآءَتْ
فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ

> "If two parties of the believers fight, make peace between them. But if one of them attacks the other unjustly, fight the attackers until they revert to Allāh's command. If they revert, make peace between them with justice, and be even-handed. Allāh loves those who are even-handed."[198]

They do not divest the sinner amongst this nation (*fāsiq al-millī*) of Islām* in its entirety, nor do they believe that he will stay in Hell forever as the Muʿtazilah state. Rather, the sinner falls under the banner of absolute faith (*al-īmān al-muṭlaq*);** Allāh, Most High, says,

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[198] *al-Ḥujurāt* (49): 9

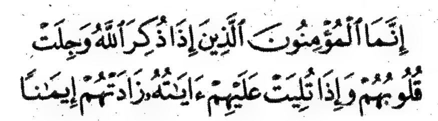
* ʿAlawī Saqqāf in his critical notes to the *Wāsiṭiyyah* states, 'This is how it is in the printed edition, however the wording in the manuscript and *al-Fatāwā* has the word, 'faith' (in place of Islām), and this is more correct.'

** ʿAlawī Saqqāf in his critical notes to the *Wāsiṭiyyah* states, 'This is how it occurs in the printed edition, however the manuscript and *Majmūʿ al-Fatāwā*, vol. 3, pg. 151, just as the words, "falls under the banner of faith," (i.e. without mention of the word *muṭlaq*), and with this the meaning becomes sound. However, al-Sharīf states that the sounder construct should have the words *al-īmān al-muṭlaq* and argues that the meaning still remains sound. Allāh knows best.' The following notes explain how this is so.

وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ

"...you should liberate a believing slave."[199]

It is also possible that He may not enter under the banner of absolute faith[200] as Allāh, Most High, says,



"The believers are those whose hearts tremble when Allāh is mentioned, whose faith is increased when His Signs are recited to them."[201]

The Prophet (ﷺ) said,

"The adulterer, when committing adultery, is not a be-

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[199] *al-Nisā'* (4): 92

The point of quoting this verse is to show that as far as the ruling in this world is concerned, any slave who displays faith outwardly falls under the category of being a 'believing slave,' even if he is a sinner, and hence can be liberated. cf. Ibn Taymiyyah, *Majmū' Fatāwā*, vol. 7, pg. 416

[200] This is because 'absolute faith is that which leads to a person who holds it deserving reward and entry into Paradise, and these people do not fall in this category,' since 'the term faith when left absolute includes enacting the obligations and leaving the prohibitions,' and the believer who has absolute faith 'in the context of promise and threat is one who is deserving of entering Paradise without punishment, i.e. one who does the obligations and leaves the prohibitions.' cf. *Majmū' Fatāwā*, vol. 7. pg. 240; vol. 7, pg. 41; vol. 11, pg. 653

Therefore as far as the worldly ruling goes, one can state that a sinner is a believer, leaving the term absolute, but in terms of the Hereafter one would not state the same in such absolute terms, rather one would say that he has faith that prevents him from eternally residing in Hell. cf. *Majmū' Fatāwā*, vol. 7, pp. 354-355

[201] *al-Anfāl* (8): 2

> liever. The thief, when stealing, is not a believer. The person drinking alcohol, when drinking, is not a believer. The one who robs, and people raise their eyes to look at him doing it is not a believer when he robs."[202]

We say that such a person is a believer with a deficiency in his faith, or he is a believer by virtue of his faith and a sinner by virtue of his sin; as such he is not granted the title in its absolute sense (*al-ism al-muṭlaq*) and neither is he divested of the title in its essence (*muṭlaq al-ism*).

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[202] Bukhārī #2475-5578-6772-6810 and Muslim #202 on the authority of Abū Hurayrah. Bukhārī #6782-6809 on the authority of ibn 'Abbās.

The ḥadīth is mutawātir. cf. Suyūṭī, *al-Azhār al-Mutanāthirah* #6, and Ghumārī, *Ittiḥaf Dhawī'l-Faḍā'il* #10

CHAPTER FIVE

# The Companions

ONE OF THE FUNDAMENTS OF *Ahlu'l-Sunnah wa'l-Jamāʿah* is that their hearts and tongues are faithful to the Companions of the Messenger of Allāh (ﷺ). It is with this that Allāh, Most High, has described them,

وَالَّذِينَ جَاءُو مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

"Those who have come after them say, 'Our Lord, forgive us and our brothers who preceded us in faith. Do not put any rancour in our hearts towards those who have faith. Our Lord, You are All-Gentle, Most Merciful.'"[203]

They obey the saying of the Prophet (ﷺ),

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[203] *al-Hashr* (59): 10

> "Do not abuse my Companions for by the One in whose hand is my soul, if any one of you spend gold like (Mount) Uḥud (in charity) it will not equal a *mudd*, or even a half, of what they spend in charity."[204]

They accept what the Qur'ān, the Sunnah, and the consensus mention of their virtues and rankings.[205] As such they give precedence to those who spent (in charity) and fought before the Conquest, i.e. the treaty of Ḥudaybiyah,[206] over those who spent and fought after it.[207] They place the Muhājirūn before the Anṣar. They believe that Allāh said to the people of Badr who numbered more than three hundred, "Do whatever you wish for I have forgiven you."[208] They believe that no one who pledged allegiance under the tree will enter

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[204] Bukhārī #3673 and Muslim #2540 on the authority of Abū Sa'īd.

[205] Imām Aḥmad, *Uṣūl al-Sunnah*, pg. 5, said, 'Whoever disparages a single one of the Companions of the Messenger of Allāh (ﷺ), or dislikes him on account of something he did, or mentions his faults, is an innovator. (He remains so) until he invokes Allāh's mercy on them, every single one, and until his heart becomes faithful and at rest with them.' cf. ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, vol. 1, pg. 245

The author, *al-Sārim al-Maslūl*, vol. 3, pg. 1085 mentions that *Ahlu'l-Sunnah* 'are agreed that the obligation (with respect to the Companions) is to praise them, seek forgiveness for them, invoke mercy on them, to be pleased with them, to love them, show allegiance to them, and to punish those who speak evilly of them.'

[206] The author, *al-Furqān*, said, 'The Conquest refers to the treaty of Ḥudaybiyyah because it was the first step taken that led to the conquest of Mecca. It was concerning this treaty that Allāh revealed, "Truly We have granted you a clear victory, so that Allāh may forgive you your earlier errors and any later ones." [*al-Fatḥ* (48): 1-2] The Companions asked, "Messenger of Allāh, is this a conquest?" He replied, "Yes."'

[207] cf. *al-Ḥadīd* (57): 10

[208] Bukhārī #3007-3081-3983-4274-4890-6259-6939 and Muslim #2494 on the authority of 'Alī.

the Fire as mentioned by the Prophet (ﷺ);[209] indeed (they believe) that Allāh was pleased with them and they with Him;[210] and they numbered more than one thousand four hundred people.

They testify that those who the Messenger of Allāh (ﷺ) stated (were in Paradise) are in Paradise such as the Ten,[211] Thābit ibn Qays ibn Shammās[212] and other Companions.[213]

# The Four Khalīfahs

They accept what has been reported via multiple routes from the Leader of the Believers, ʿAlī ibn Abī Ṭālib *(raḍiyAllāhu ʿanhu)*,[214] and

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209 Muslim #2496 on the authority of Jābir.

210 cf. *al-Tawbah* (9): 100 and *al-Fatḥ* (48): 18

211 Abū Dāwūd #4649-4650 and Tirmidhī #3757 on the authority of Saʿd ibn Zayd that the Messenger of Allāh (ﷺ) said, "Ten are in Paradise: Abū Bakr is in Paradise, ʿUmar is in Paradise, ʿUthmān is in Paradise, ʿAlī is in Paradise, Ṭalḥah is in Paradise, Zubayr ibn al-ʿAwām is in Paradise, Saʿd ibn Mālik is in Paradise, ʿAbdu'l-Raḥmān ibn ʿAwf is in Paradise." Saʿīd ibn Zayd then said, 'If you wish I will name you the tenth,' they said, 'Who is he?' He paused and they asked again so he said, 'He is Saʿīd ibn Zayd.'

Tirmidhī said it was ḥasan and it was ruled ṣaḥīḥ by ibn Ḥibbān #6993-6996.

Tirmidhī #3747 also recorded it on the authority of ʿAbdu'l-Raḥman ibn ʿAwf and it was ruled ṣaḥīḥ by ibn Ḥibbān #7002

212 Bukhārī #3613-4846 and Muslim #119 on the authority of Anas.

213 cf. the author's, *Minhāj al-Sunnah*, vol. 4, pg. 237

214 Aḥmad #833-871 records that ʿĀlī said, 'Should I not inform you of the best of this nation after its Prophet? Abū Bakr.' Then he said, 'Should I not inform you of the best of this nation after Abū Bakr? 'Umar.' The isnād is ḥasan. Aḥmad #922-
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others,[215] that the best of this nation, after its Prophet, are Abū Bakr then 'Umar. They place 'Uthmān in third place and 'Alī in fourth, may Allāh be pleased with them all. This is proven by the narrations and is proven by the Companions unanimously agreeing on giving precedence to 'Uthmān (over 'Alī) for the pledge of allegiance. However, some of *Ahlu'l-Sunnah* do differ concerning (the ranking of) 'Uthmān and 'Alī with regards superiority, after having agreed upon giving precedence to Abū Bakr and 'Umar. Some people gave

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1030 records that 'Alī said, 'Should I not inform you of the best of this nation after its Prophet? Abū Bakr. The best of this nation after Abū Bakr is 'Umar. After this Allāh placed goodness wherever He wished.' This is ṣaḥīḥ. Many narrations from 'Alī concerning this are recorded by ibn Abī 'Āṣim, *al-Sunnah* #1200-1221.

cf. Albānī, *Ẓilāl al-Jannah* #1200+ and Arna'ūṭ, *Taḥqīq Musnad.*

Bukhārī #3671 records that Muḥammad ibn al-Ḥanafiyyah asked his father ('Alī), 'Which people are best after the Messenger of Allāh (ﷺ)?' He replied, 'Abū Bakr.' He asked, 'Then who?' He replied, "Umar.' He said, 'I feared that he would then say 'Uthman, so I said, "Then you?"' He replied, 'I am just a man amongst the Muslims.'

The author, *Majmū' Fatāwā*, vol. 4, pg. 422 quotes this ḥadīth and states that it is reported via approximately eighty routes from 'Alī.

[215] Such as Ibn 'Umar as recorded by Bukhārī #3655-3698, 'During the time of the Prophet (ﷺ) we would not equate anyone with Abū Bakr, then 'Umar, then 'Uthmān, then we would leave the Companions of the Prophet, not declaring some to be superior to others.' Ibn Abī 'Āṣim #1193 has the additional wording, 'This reached the Prophet (ﷺ) and he did not object.'

cf. Albānī, *Ẓilāl al-Jannah* #1190+ and the author's, *Minhāj al-Sunnah*, vol. 6, pp. 153-154

Khaṭṭābī, *Ma'ālim al-Sunan*, vol. 4, pg. 279, said, 'The explanation of this - and Allāh knows best - is that he was referring to the seniors and elders amongst them, those whom the Messenger of Allāh (ﷺ) would go to for advice when a matter concerned him. At that time 'Alī was still young. Ibn 'Umar did not mean to demean or disregard 'Alī, may Allāh ennoble his face, or to deny his excellence after 'Uthmān, rather his excellence was well known and was not denied by ibn 'Umar or any other Companion. They only differed about whether 'Uthmān came before him: the majority of the Salaf were of the view that 'Uthmān did come before and the majority of the people of Kūfah were of the opinion that 'Alī came before 'Uthmān, may Allāh be pleased with them both.'

the precedence to 'Uthmān and placed 'Alī in fourth place, others gave precedence to 'Alī, and yet others did not voice an opinion. However the affair of *Ahlu'l-Sunnah* settled with their placing 'Uthmān before 'Alī.

Even though, in the view of the majority of *Ahlu'l-Sunnah*, this issue, i.e. the issue of 'Uthmān and 'Alī, is not one of the fundamental issues such that anyone who opposes it is considered to be misguided, one is ruled to be misguided, however, if (he opposes them) in the matter of the Khilāfah. This is because they believe that the Khalīfah after the Prophet (ﷺ) was Abū Bakr, 'Umar, 'Uthmān and then 'Alī.[216] Whoever reviles the Khilāfah of any of these is more misguided than his domesticated ass.

## The Family of the Prophet (ﷺ)

They love the family of the Messenger of Allāh (ﷺ),[217] they show loyalty to them, and they upkeep the will of the Messenger of Allāh concerning them when he said at Ghadīr Khum, "I admonish you of Allāh concerning my family!"[218]

He (ﷺ) said to his uncle, 'Abbās, when he complained to him that

[216] Abū Dāwūd #4630 records that Sufyān said, 'Whoever says that 'Ali was more deserving of leadership than those two (i.e. Abū Bakr and 'Umar) has declared Abū Bakr, 'Umar, the Muhājirūn, and the Anṣār, may Allāh be pleased with them all, wrong. I do not think that his deeds will be raised to the heaven because of this.'

[217] The author, *Minhāj al-Sunnah*, vol. 7, pg. 294, states, 'The Family of the Prophet refers to all of Banū Hāshim: the children of al-'Abbās, 'Alī, Ḥārith ibn 'Abdu'l-Muṭṭalib, all of Banū Abū Ṭālib and others.' In *Majmū' Fatāwā*, vol. 28, pg. 292 he points out that they are the families of 'Abbās, 'Alī, Ja'far, and 'Aqīl.

[218] Muslim #2407 on the authority of Zayd ibn Arqam.

some of the Quraysh behaved rudely with Banū Hāshim, "By the One in whose hand is my soul, they will never believe until they love you for the sake of Allāh and because of my relationship (to you)."[219]

He (ﷺ) said,

> "Allāh chose Kinānah from amongst the descendants of Ismāʿīl, He chose the Quraysh from amongst the descendants of Kinānah, from the Quraysh He chose Banū Hāshim, and me from Banū Hāshim."[220]

## The Wives of the Prophet (ﷺ)

They show loyalty to the wives of the Messenger of Allāh (ﷺ), the Mothers of the Believers, and they believe that they will be his wives in the Hereafter, especially Khadījah *(raḍiyAllāhu ʿanhā)*, the mother of most of his children, the first person to believe in him and to give him support in his mission. She held a high status with him. And al-Ṣiddīqah, the daughter of al-Siddīq *(raḍiyAllāhu ʿanhu)*, about whom the Prophet (ﷺ) said, "The excellence of ʿĀ'ishah

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[219] Aḥmad #1772-1772-1777-17516 on the authority of al-ʿAbbās with a ḍaʿīf isnād.

Tirmidhī records on the authority of ʿAbdu'l-Muṭṭalib ibn Rabīʿah that the Messenger of Allāh (ﷺ) said, "By the One in whose hand is my soul, faith will not enter the heart of a person until they love you for the sake of Allāh and His Messenger." Tirmidhī said it was ḥasan ṣaḥīḥ and Arnaʿūṭ, *Jāmiʿ al-Uṣūl* #6543 agreed.

Bukhārī #4240-4241 and Muslim #1759 record on the authority of ʿĀ'ishah who said that Abū Bakr said, 'By the One in whose hand is my soul, it is more beloved in my view to join the ties of the kin of the Messenger of Allāh (ﷺ) than my own ties.'

[220] Muslim #2276 on the authority of Wāthilah ibn al-Asqaʿ.

over women is like the excellence of *al-tharīd* over the rest of the food."[221]

They declare themselves innocent of the way of the Rawāfiḍah who hate and abuse the Companions, and of the way of the Nawāṣib who harm the family of the Prophet in both word and deed.

## The Differences Amongst the Companions

They refrain from (delving) into the differences that occurred amongst the Companions and they state that some of the traditions dealing with their faults are outright lies, and that others have been subject to interpolation or omission and are thus distorted. As regards those issues that are authentically reported, they are excused because they made their *ijtihād* and were either right or wrong.

Alongside this, they do not think that every Companion was infallible, that it is impossible for them to commit major or minor sins. Rather it is possible for them to commit sins in general, but they have such precedence and virtues that necessitate their forgiveness for any such thing that may be committed by them. This is true to the point that they could be forgiven sins that would not be forgiven others who came after them because they have such good deeds that would efface their bad which the later people do not have.

It is established that the Messenger of Allāh (ﷺ) said that they

[221] Bukhārī #3770 and Muslim #2446 on the authority of Anas ibn Mālik.

are the best of all generations[222] and that a *mudd* that one of them gives in charity is better than gold equaling the size of Mount Uḥud given by those who came after them.

Furthermore, if one of them did commit a sin, he would repent, or he would do such good deeds as would efface it, or he would be forgiven by virtue of his precedence, or (he would be delivered) through the intercession of Muḥammad (ﷺ) since (the Companions) are the most deserving people of his intercession, or he would be afflicted with a trial in this world that would serve as an expiation.[223] Therefore if this is the case with regards to sins that they may have actually committed, what then of issues in which they

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[222] Bukhārī #2652-3651-6429-6658 and Muslim #2533 on the authority of ibn Mas'ūd with the words, "The best of people are my generation, then those who follow them, and then those who follow them."

It is also recorded by Bukhārī #2651-6428-6695 and Muslim #2535 on the authority of 'Imrān ibn Ḥuṣayn with the words, "The best of you are my generation, then the next, then the next, and then the next." 'Imrān said, 'I do not know if he said it two or three times after mentioning his own generation'; Muslim #2534 on the authority of Abū Hurayrah with the words, "The best of my nation is the generation in which I was sent, and then the next." Abū Hurayrah said, 'Allāh knows best if he mentioned the third or not'; and Muslim #2536 in the authority of 'Ā'ishah that a man asked the Messenger of Allāh (ﷺ) who the best people were and he replied, "The generation that I am in, then the second, then the third."

[223] Bukhārī #5640 and Muslim #2572 record on the authority of 'Ā'ishah that the Messenger of Allāh (ﷺ) said, "There is no tribulation that befalls a Muslim except that Allāh would expiate his sins through it, even if it be a thorn that pricks him."

Muslim #2572 records on the authority of 'Ā'ishah that she heard the Messenger of Allāh (ﷺ) saying, "There is nothing that afflicts a believer, even a thorn that pricks him, except that, through it, Allāh would write a good deed on his behalf or wipe away a sin of his."

Bukhārī #5641 and Muslim #2573 record on the authority of Abū Sa'īd and Abū Hurayrah that the Prophet (ﷺ) said, "The believer is not afflicted with illness or hardship, worry or distress, harm or concern - even a thorn that pricks him, except that Allāh would expiate his sins as a result of it."

made *ijtihād*,[224] bearing in mind that if they were correct, they would have two rewards, and if they were wrong, they would have one reward and their error would be forgiven them![225]

Moreover, the amount of the actions of some of them that one could find objectionable is negligible when compared to the virtues of these people and their good deeds such as their faith in Allāh and His Messenger, *Jihād* in His way, *Hijrah*, their aiding (the Prophet), and their beneficial knowledge and righteous deeds. Whoever studies the lives of these people with knowledge and insight, (considering) the virtues that Allāh blessed them with, will come to know

[224] *ijtihād*: scholarly effort expended by a qualified jurist to deduce a ruling that is not self-evident from the source. The jurist who does so is called a Mujtahid.

[225] As per the ḥadīth of ʿAmr ibn al-ʿĀṣ and Abū Hurayrah recorded by Bukhārī #7352 and Muslim #1716 with the words, "When the judge passes a ruling, making his *ijtihād*, and is correct, he gets two rewards; but if he passes a ruling, making his *ijtihād*, and is wrong, he gets one reward."

Khaṭṭābī, *Maʿālim al-Sunan*, vol. 1, pg. 160, said, 'The one who has erred is rewarded for his *ijtihād* in the pursuit of truth because his *ijtihād* is an act of worship and he is not rewarded for his error, instead just the sin is lifted from him. This ḥadīth applies to those who are Mujtahids, those who have the tools for making *ijtihād*, those who know the *uṣūl* and the different aspects of *qiyās*. As for one who is not able to make *ijtihād*, he is a pretender, and is not excused for any mistake he makes when passing judgement.'

[226] Ibn Masʿūd said, 'Amongst mankind, they had the most righteous of hearts, they had the most profound and in-depth knowledge, and they were the least pretentious.'

Recorded by ibn ʿAbdu'l-Barr #1810 with a ḍaʿīf isnād, however the narration is good. Almost the exact same wording is reported from al-Ḥasan by ibn ʿAbdu'l-Barr #1807 with a ṣaḥīḥ isnād and a similar narration is recorded by Abū Nuʿaym, vol. 1, p. 378 #1060 from ibn ʿUmar with a ḍaʿīf isnād.

When ibn ʿAbbās heard some people debating about the religion he said, 'Do you not know that to Allāh belong certain servants, though they are fully able to respond and are not dumb, the fear of Allāh has silenced them and given them tranquillity. =

with certainty that they are best of creation after the Prophets.[226] There has not been any like them and there will not be any like them, they are the select amongst the generations of this nation which is itself the best of all nations and the most honorable with Allāh.[227]

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They are the true scholars, the eloquent ones, the intelligent, the noble; scholars of the Days of Allāh, except that when they brought to mind the greatness of Allāh, their minds were overcome, their hearts split for the fear of Allāh, and their tongues were silenced. When they recovered from this state they rushed to performing righteous deeds thinking themselves to be amongst those who were negligent when in reality they were the sagacious, those of strong determination; thinking themselves oppressors and sinners when in reality they were pious worshippers, free of oppression and sin. They did not think that abundant worship was too much for Him; they were not content with little worship, and their actions of worship did not lead them to conceit. Wherever you were to meet them you would find them sombre, solicitous, in a state of dread and fear of their Lord.'

Recorded by Abu Nuʿaym, vol. 1, p. 400 #1149; and ibn al-Mubārak, *al-Zuhd* #1495

[227] Allāh says, "You are the best nation ever to be produced before mankind." [*Āli 'Imrān* (3): 110] and "Then We made Our chosen servants inherit the Book..." [*Fāṭir* (35: 32)]

The Prophet (ﷺ) said, "You are the fulfilment of seventy nations, you are the best of them and the most noble of them with Allāh." It was recorded by Tirmidhī #3001 who said it was ḥasan.

CHAPTER SEVEN

# The Miracles of the *Awliyā'*

ONE OF THE FUNDAMENTALS OF *Ahlu'l-Sunnah* is to believe in the miracles of the *Awliyā'*.[228] (They believe) that Allāh causes supernatural feats to occur at their hands, grants them spiritual unveilings, and various manifestations of power and influencing (substances).* This is related from the nations of old in *Sūrah al-Kahf* and in other *sūrahs* of the Qur'ān, it is related from the Salaf of this nation: the Companions and the Successors, and from all of the various sects of this nation. They will exist

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[228] *Awliyā'*, plural of *walī*. The author, *al-Furqān*, says, '*al-Walāyah*, or loyalty, is the opposite of *al-'adāwah*, or enmity. The essential meaning of *al-walāyah* is love and closeness whereas the essential meaning *al-'adāwā* is hatred and distance. It is also postulated that the *walī* is called so because of his *muwālah*, or persistence and regularity in performing actions of obedience, meaning by this his following up [good actions] with more [good actions]. The first analysis is more correct.' He says before this, 'The *Awliyā'* of Allāh are the pious, God-fearing believers. Allāh, Most High, says, "Yes, the friends of Allāh will feel no fear and will know no sorrow: those who have faith and have *taqwā*." [*Yūnus* (10): 62-63]'

* cf. *Majmū' Fatāwā*, vol. 11, pp. 314-318

amongst them until the Day of Rising.[229]

## The Path of *Ahlu'l-Sunnah*

The path of *Ahlu'l-Sunnah wa'l-Jamā'ah* is to follow the footsteps of the Prophet (ﷺ) inwardly and outwardly, it is to follow the way of the forerunners: the *Muhājirūn* and the *Anṣār*, and it is to follow the Prophet's legacy when he said,

> "Hold fast to my Sunnah and the sunnah of the Rightly Guided Caliphs after me. Hold fast to it with the molar teeth. Beware of newly invented matters because every innovation is misguidance."[230]

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[229] The author, *al-Furqān*, says, 'Hence the pious, God-fearing *Awliyā'* of Allāh are those who follow Muḥammad (ﷺ), doing what he ordered and refraining from what he warned against. They follow him in that which He told them that they should follow him in and, as a result, He aids them with His Angels and a spirit from Him. Allāh places His light in their hearts and honours them with miracles. The miracles of the choicest of these *Awliyā'* are performed for the benefit of the religion or to fulfil the needs of the Muslims just as the miracles of their Prophet (ﷺ) were performed for this end. The miracles of the *Awliyā'* are only attained due to the blessing that lies in following His Messenger; hence, in reality, they are included amongst the miracles of the Messenger (ﷺ).'

He says later on in the same chapter, 'It is necessary to know that these miracles could well occur in accordance to the need of a person, so if someone is weak of faith or is in need of these miracles, he is given that which would strengthen his faith and fulfil his need. It is possible that a person who has greater allegiance and love of Allāh not require this, and so the same type of miracles would not occur for him. This is due to his lofty ranking and not due to some deficiency in his allegiance and love of Allāh. It is for this reason that such miracles occurred more frequently for the Successors than they did for the Companions.'

[230] Aḥmad #17142-17144-17155 and Tirmidhī #2676 on the authority of 'Irbāḍ ibn al-Sāriyah.

Tirmidhī said it was ḥasan ṣaḥīḥ and Ḥākim #329 said it was ṣaḥīḥ with Dhahabī agreeing.

They know that the most truthful words are the words of Allāh and that the best guidance is the guidance of Muḥammad (ﷺ). They give preference to the speech of Allāh over the speech of all the different groups of people, and they give precedence to the guidance of Muḥammad (ﷺ) over the guidance of everyone else. It is because of this that they are called *Ahlu'l-Sunnah*.[231] They are called *Ahlu'l-Jamāʿah* because the word *Jamāʿah* here refers to unifying, the opposite of which is splitting. This holds true even though the term *Jamāʿah* has become the actual name of the people themselves who have united together. The third fundament is consensus *(ijmāʿ)* which is relied on in matters concerning knowledge and religion.

They use these three fundaments to judge everything that people do of speech and deeds, both inward and outward, which is connected to the religion. The consensus that can be accurately ascertained is that which the Righteous Salaf were upon for after them, differences increased and the nation spread.

## Unity and Manners

In addition to these fundaments, they enjoin the good and prohibit the evil as required by the Divine Law. They believe in performing Ḥajj and Jihād, they attend Friday prayers and ʿĪd prayers

[231] The author, *Majmūʿ Fatāwā*, vol. 3, pg. 347, said that they were called *Ahlu'l-Sunnah* because, 'They do not have anyone that they follow, i.e. follow rigidly and unswervingly, save the Messenger of Allāh (ﷺ). They have the most knowledge of his statements and his conditions. They are the most stringent in discerning the weak from the authentic. Their Imāms have deep understanding of them and they fully understand their meanings. They closely follow them in terms of believing them, following them and loving them. They show allegiance to those who show allegiance to (his words and states) and enmity to those who oppose them...'

with the leaders; be they pious or wicked. They preserve and upkeep the congregational prayers and they believe it part of their religion to sincerely advise the nation. They believe in the meaning imparted by his (ﷺ) sayings,

> "A believer to another believer is like a building, one part of it supports the other," and he interlaced his fingers.[232]

> "The example of the believers in their mutual love, mercy, and affection is like the body: if one limb is pained, the whole body complains of fever and sleeplessness."[233]

They enjoin to patience at times of calamity, gratitude at times of ease, and contentment at the vicissitudes of decree.

They call to fine conduct (*akhlāq*) and good deeds, and they believe in the import of his (ﷺ) saying,

> "The most complete believer with respect to faith is the one with the finest conduct."[234]

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[232] Bukhārī #481-2446-6026 and Muslim #2585 on the authority of Abū Mūsā.

[233] Muslim #2586 on the authority of al-Nuʿmān ibn Bashīr.

Aḥmad #22877 records on the authority of Sahl ibn Saʿd that the Prophet (ﷺ) said, "The believer, with respect to the people of faith, is like the head with respect to the body. The believer is pained (at what harms) the people of faith just as the body is pained at what (harms) the head."

[234] Aḥmad #7402-8822-10066-10106-10817 and Tirmidhī #1162 on the authority of Abū Hurayrah.

Tirmidhī said it was ḥasan ṣaḥīḥ and it was declared ṣaḥīḥ by ibn Ḥibbān #479-4176 and Ḥākim #2 with Dhahabī agreeing.

Tirmidhī #2612 records on the authority of ʿĀ'ishah that the Messenger of Allāh (ﷺ) said, "Amongst the believers having the most complete faith are those who =

They urge people to join the ties of kinship with those who have severed them with you, to give to those who have deprived you, and to overlook the faults of those who have been unjust to you. They order people to keep duty to their parents, to maintain the ties of kinship, to be good neighbors, to treat the orphans, the poor and the wayfarers well, and to be gentle to slaves.

They prohibit boasting, ostentation, transgression, and being haughty and domineering over people, with due right or without due right. They enjoin towards refined manners and prohibit coarse manners.

In all that they do of this and anything else, they follow therein the Book and the Sunnah; and their path is the religion of Islām which Allāh sent Muḥammad (ﷺ) with.

Now, because the Prophet (ﷺ) informed us that his nation would split into seventy-three sects, all of them in the Fire save one which was the *Jamāʿah*, and in another ḥadīth he said, "They are those who

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have the finest conduct and are gentlest with their families." He said that it was a ḥasan ḥadīth.

Abū Yaʿlā #4151 records on the authority of Anas that the Messenger of Allāh (ﷺ) said, "The most complete person with respect to faith is the one with the finest conduct. Fine conduct raises one to the level of (those) fasting and praying."

Bayhaqī, *Shuʿab* #7984 records on the authority of Abū Saʿīd that the Messenger of Allāh (ﷺ) said, "The most complete believer with respect to faith is the one with the finest conduct, one who is gentle and easy going with others, one who engenders companionship and is befriended, for the one who tries to engender companionship and is scoffed is not from us."

The ḥadīth is mutawātir. cf. Suyūṭī, *al-Azhār al-Mutanāthirah* #10, and Ghumārī, *Ittiḥaf Dhawī'l-Faḍā'il* #14

follow what I and my Companions are upon today,"[235] those who follow Islām in its pristine purity, free of blemish, are *Ahlu'l-Sunnah wa'l-Jamā'ah*. This includes the sincerely truthful, the martyrs and the righteous; amongst these are the great signposts of guidance, the lanterns illuminating darkness, possessing virtues and merits that have been related to us; and amongst these are the *abdāl*[236] and the Imams of the religion to whose guidance[237] the Muslims have unanimously agreed. They are the aided group about whom the Prophet (ﷺ) said,

> "There will never cease to be a group of my nation who are upon the truth; those who oppose them will not harm them, nor those who betray them, until the Hour

[235] Tirmidhī #2641 on the authority of 'Abdullāh ibn 'Amr.

Tirmidhī declared it ḥasan and al-'Irāqī, *al-Mughnī* #3240 declared its isnād jayyid. The same wording is also recorded by Ṭabarānī, *al-Ṣaghīr* #150 on the authority of Anas. Refer to Sakhāwī, *Maqāṣid al-Ḥasanah* #340 for further documentation of the ḥadīth.

Khaṭṭābī, *Ma'ālim al-Sunan*, vol. 4, p. 295, said, 'This ḥadīth proves that all the sects mentioned therein fall within the fold of Islām because the Prophet, peace and blessing be upon him, stated that they were all from his nation. The ḥadīth also proves that the one who mistakenly makes a wrong interpretation is not taken outside the fold of Islām.'

[236] *Abdāl*, the plural of *badl*: the Substitutes. The author, *Minhāj al-Sunnah*, vol. 1, pg. 94 said, 'This was a term used by some of the Salaf and a ḍa'īf ḥadīth concerning them has been reported from the Prophet (ﷺ).' He said, *Majmū' Fatāwā*, vol. 11, pp. 441-442, 'Those who used the term *badl*, explained it in various ways: they are the substitutes of the Prophets; or each time one of them dies, Allāh, Most High, replaces him with another; or they are those who have substituted any evil conduct, deed or belief they have with good.'

[237] 'Alawī Saqqāf in his critical notes to the *Wāsiṭiyyah* states that these words are found in the manuscript but not the printed edition.

is established."[238]

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[238] Bukhārī #3640-7311 and Muslim #1921 on the authority of al-Mughīrah.

The ḥadīth is also recorded on the authority of Thawbān by Muslim #1920; Abū Hurayrah by Aḥmad #8484-8930; Zayd ibn al-Arqam by Aḥmad #19290; Muʿāwiyah by Aḥmad #16881-16912; and ʿUmar by Ṭabarānī, *al-Kabīr* and *al-Ṣaghīr*.

Similar aḥādīth are also recorded on the authority of:

Muʿāwiyah by Bukhārī #3641 with the words, "There will always be a group amongst my nation standing firm upon the command of Allāh...";

Muʿāwiyah by Muslim #1037 with the words, "There will always be a group of the Muslims fighting for the truth, manifest over those who resist them until the Day of Judgement";

The same wording is recorded on the authority of ʿImrān ibn Ḥuṣayn by Abū Dāwūd #2484 at the conclusion of which are the words, "...until the last of them fight the Masīḥ ad-Dajjāl";

ʿUqbah ibn ʿĀmir by Muslim #1924 with the words, "There will always be a group of my nation fighting in the Way of Allāh, vanquishing their enemy, not being harmed by those who oppose them...";

Jābir ibn Samurah by Muslim #1922 with words, "This religion will always remain firm, a group of Muslims will fight for its sake until the Day of Judgement";

Jābir ibn ʿAbdullāh by Muslim #1923 with the words, "There will always be a group of people of my nation fighting in the way of truth, manifest until the Day of Judgement";

Saʿd ibn Abū Waqqāṣ by Muslim #1925 with the words, "The people of the west will remain manifest upon the truth until the Day of Judgement";

Abū Hurayrah by Aḥmad #8274 with the words, "There will always be, in this matter, a group of people upon the truth not being harmed by the opposition of those who oppose, until the command of Allāh comes";

Abū Hurayrah by Abū Nuʿaym, vol. 9, p. 307, with the words, "There will always be a group of my nation standing firm upon the command of Allāh, Mighty and Magnificent. They are not harmed by those who oppose them and they fight their enemies, each time one war is over they move to the next: Allāh causes the hearts of a people to deviate such that they can be nourished by them, until the Day of Judgement... they will be from Shām," the isnād is ṣaḥīḥ;

A similar wording is recorded on the authority of Salamah ibn Nufayl by Aḥmad #16965;

Muʿāwiyah ibn Qurrah by Tirmidhī #2192 commencing with the words, "When =

We ask Allāh to make us part of them, that he not deviate our hearts after having guided us, and that He grant us mercy from Himself for He is the Ever-Giving.[239]

May Allāh send abundant peace and blessings on Muḥammad, his Family and his Companions.

=

the people of Shām become corrupt, there will be no good left in you...";

Abū ʿInabah al-Khawlānī by ibn Mājah #8 with the words, "Allāh will never cease to plant [a people] in this religion, employing them in his obedience";

Abū Hurayrah by Abū Yaʿlā #6417 with the words, "There will always be a group of my nation fighting at the doors of Damascus and around it, at the doors of Bayt al-Maqdis and around it, they are not harmed by those who forsake them and they remain manifest upon the truth until the Day of Judgement," the isnād is ḍaʿīf;

Abū Umāmah by Aḥmad #22320 with the wording, "There will not cease to be a group manifest upon the religion, victorious against their enemy. They will not be harmed by those who oppose them except what they meet of hardship, until the command of Allāh comes and they are in that state." When asked where they were, he replied, "Bayt al-Maqdis and around it." The ḥadīth is ṣaḥīḥ with the exception of the portion about Bayt al-Maqdis. The portion about Bayt al-Maqdis is also recorded on the authority of Murrah al-Bahzā by Ṭabarānī, *al-Kabīr* with a ḍaʿīf isnād.

Suyūṭī, *al-Azhār al-Mutanāthirah* #132 ruled the ḥadīth mutawātir, adding that the ḥadīth is also recorded on the authority of Shurḥabīl ibn al-Samṭ, Qurrah ibn Khālid, Qurrah ibn Iyās, and Nuʿmān ibn Bashīr.

A large group of the Salaf explained this group to refer to the Ahlu'l-Ḥadīth, cf. Albānī, *al-Ṣaḥīḥah* #207.

Refer also to Haythamī, vol. 7, p. 287, and Albānī, *al-Ṣaḥīḥah* #404-1108-1955-1962-1971.

[239] cf. *Āli ʿImrān* (3): 8

THE ARABIC TEXT

# العَقِيدَةُ الواسِطِيَّةُ

شَيْخُ الإسلامِ

أبُو العَبَّاسِ أحْمَدُ بْنُ عَبْدِ الحَلِيمِ بْنِ تَيْمِيَّةَ الحَرَّانِيُّ

(٦٦١ ـ ٧٢٨هـ)

بسم الله الرحمن الرحيم

الحمدُ للهِ الَّذِي أَرْسَلَ رَسُولَهُ بالهُدَى وَدِينِ الحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ، وَكَفَى بِاللهِ شَهِيدًا.

وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، إِقْرَارًا بِهِ وَتَوْحِيدًا، وَأَشْهَدُ أَنَّ مُحمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا مَزِيدًا.

أَمَّا بَعْدُ؛ فَهَذَا اعْتِقَادُ الفِرْقَةِ النَّاجِيَةِ المَنْصُورَةِ إِلَى قِيَامِ السَّاعَةِ؛ «أَهْلِ السُّنَّةِ والجَمَاعَةِ»:

وَهُوَ: الإِيمانُ بِاللهِ، وَمَلاَئِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، والبَعْثِ بَعْدَ المَوْتِ، والإِيمانُ بالقَدَرِ خَيْرِهِ وَشَرِّهِ.

وَمِنَ الإِيمانِ بِاللهِ: الإِيمانُ بِمَا وَصَفَ بِهِ نَفْسَهُ فِي كِتَابِهِ، وَبِمَا وَصَفَهُ بِهِ رَسُولُهُ محمد ﷺ مِنْ غَيْرِ تَحْرِيفٍ وَلاَ تَعْطِيلٍ، وَمِنْ غَيْرِ تَكْيِيفٍ وَلاَ تَمْثِيلٍ، بَلْ يُؤْمِنُونَ بِأَنَّ اللهَ سُبْحَانَهُ ﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾﴾ [الشورى: ١١]؛ فَلاَ يَنفُونَ عَنْهُ مَا وَصَفَ بِهِ نَفْسَه، وَلاَ يُحرِّفُونَ الكَلِمَ عَنْ مَوَاضِعِهِ، وَلاَ يُلْحِدُونَ فِي أَسْمَاءِ اللهِ وَآيَاتِهِ، وَلاَ يُكَيِّفُونَ وَلاَ يُمثِّلُونَ صِفَاتِه بِصِفَاتِ خَلْقِهِ؛ لأَنَّه سُبْحَانَهُ لاَ سَمِيَّ لَهُ، وَلاَ كُفءَ لَهُ، وَلاَ نِدَّ لَهُ، ولا يُقَاسُ بِخَلْقِهِ سُبْحَانَهُ وَتَعَالَى؛ فَإِنَّه - سُبْحَانَهُ - أَعْلَمُ بِنَفْسِهِ وَبِغَيْرِهِ، وَأَصْدَقُ قِيلاً، وَأَحْسَنُ حَدِيثًا مِنْ خَلْقِهِ.

ثُمَّ رُسُلُهُ صَادِقُونَ مُصَدَّقُونَ، بِخِلاَفِ الَّذِينَ يَقُولُونَ عَلَيْهِ مَا لاَ يَعْلَمُونَ،

ولهذا قَالَ: ﴿ سُبۡحَٰنَ رَبِّكَ رَبِّ ٱلۡعِزَّةِ عَمَّا يَصِفُونَ ۝١٨٠ وَسَلَٰمٌ عَلَى ٱلۡمُرۡسَلِينَ ۝١٨١ وَٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ۝١٨٢ ﴾ [الصافات: ١٨٠-١٨٢] فَسَبَّحَ نَفْسَه عَمَّا وَصَفَهُ بِهِ المُخالِفُون للرُّسُلِ، وَسَلَّمَ عَلَى المُرْسَلِينَ؛ لِسَلَامَةِ مَا قَالُوه مِنَ النَّقْصِ والعَيْبِ.

وَهُوَ سُبْحَانَه قَدْ جَمَعَ فِيمَا وَصَفَ وَسَمَّى بِهِ نَفْسَه بَيْنَ النَّفْيِ والإِثْبَاتِ.

فَلَا عُدُولَ لأَهْلِ السُّنَّةِ والجَمَاعَةِ عَمَّا جَاءَ بِهِ المُرسَلُونَ؛ فَإِنَّه الصِّرَاطُ المُسْتَقِيمُ، صِراطُ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِم مِنَ النَّبِيِّينَ والصِّدِّيقِينَ والشُّهَدَاءِ والصَّالِحِينَ.

## [الجمعُ بينَ النفي والإثباتِ في وَصفِهِ تعالىَ]

وَقَدْ دَخَلَ فِي هَذِهِ الجُمْلَةِ:

مَا وَصَفَ اللهُ بِهِ نَفْسَهُ فِي سُورةِ «الإِخْلَاصِ» الَّتِي تَعْدِلُ «ثُلُثَ القُرآنِ» حَيْثُ يَقُولُ: ﴿ قُلۡ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ ۝٢ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ۝٣ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ۝٤ ﴾.

وَمَا وَصَفَ بِهِ نَفْسَه فِي أَعْظَمِ آيةٍ فِي كِتَابِهِ، حَيْثُ يَقُولُ: ﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٌ وَلَا نَوۡمٌۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ [أي: لا يُكْرِثُهُ ولا يُثْقِلُهُ] حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ۝٢٥٥ ﴾ [البقرة].

وَلِهذا كَانَ مَنْ قَرَأَ هَذِهِ الآيَةَ، لَيْلَةً لم يَزَلْ عليْهِ مِنَ اللهِ حَافِظٌ ولاَ يَضُرُّه شَيْطَانٌ حَتَّى يُصْبِحَ.

## [الجمعُ بينَ عُلوِّهِ وقُربِهِ وأزليَّتِهِ وأبديَّتِهِ]

وَقولُهُ سُبْحَانَهُ: ﴿ هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ ﴾ [الحديد].

وَقولُهُ سُبْحَانَهُ: ﴿ وَتَوَكَّلْ عَلَى ٱلْحَيِّ ٱلَّذِي لَا يَمُوتُ ﴾ [الفرقان: ٥٨].

وَقَولُهُ: ﴿ وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٢﴾ ﴾ [التحريم]. ﴿ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾ ﴾ [سبأ].

## [إحاطةُ علمِهِ بجميعِ مخلوقاتِهِ]

﴿ يَعْلَمُ مَا يَلِجُ فِي ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ ﴾ [سبأ: ٢]. ﴿ ۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾ ﴾ [الأنعام].

وَقَولُهُ: ﴿ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ ﴾ [فاطر: ١١].

وَقَولُهُ: ﴿ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًۢا ﴿١٢﴾ ﴾ [الطلاق].

وَقَوْلُهُ: ﴿ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ۝٥٨ ﴾ [الذاريات: ٥٨].

## [إثباتُ السمعِ والبصرِ للهِ سبحانَهُ]

وَقَوْلُهُ: ﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ۝١١ ﴾ [الشورى].

وَقَوْلُهُ: ﴿ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا ۝٥٨ ﴾ [النساء].

## [إثباتُ المشيئةِ والإرادةِ للهِ سبحانَهُ]

وَقَوْلُهُ ﴿ وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِۚ ﴾ [الكهف: ٣٩].

وَقَوْلُهُ: ﴿ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ۝٢٥٣ ﴾ [البقرة].

وَقَوْلُهُ: ﴿ أُحِلَّتْ لَكُم بَهِيمَةُ ٱلْأَنْعَٰمِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّى ٱلصَّيْدِ وَأَنتُمْ حُرُمٌۗ إِنَّ ٱللَّهَ يَحْكُمُ مَا يُرِيدُ ۝١ ﴾ [المائدة].

وَقَوْلُهُ: ﴿ فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِۚ ﴾ [الأنعام: ١٢٥].

## [إثباتُ محبةِ اللهِ ومودتِهِ لأوليائِهِ على ما يليقُ بجلالِهِ]

وَقَوْلُهُ: ﴿ وَأَحْسِنُوٓا۟ۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ۝١٩٥ ﴾ [البقرة]. ﴿ وَأَقْسِطُوٓا۟ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ۝٩ ﴾ [الحجرات]، ﴿ فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْۚ إِنَّ ٱللَّهَ

﴿يُحِبُّ ٱلْمُتَّقِينَ ۝٧﴾ [التوبة]. ﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ۝٢٢٢﴾ [البقرة].

وَقَوْلُهُ: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾ [آل عمران: ٣١].

وَقَوْلُهُ: ﴿فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥ﴾ [المائدة: ٥٤].

وَقَوْلُهُ: ﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ ۝٤﴾ [الصف].

وَقَوْلُهُ: ﴿وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ۝١٤﴾ [البروج: ١٤].

## [إِثْبَاتُ اتِّصافِهِ بالرَّحْمَةِ والمغفرةِ سُبْحَانَهُ]

وَقَوْلُهُ: ﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾ [النمل: ٣٠].
﴿رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا﴾ [غافر: ٧]. ﴿وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا﴾ [الأحزاب: ٤٣]. ﴿وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ﴾ [الأعراف: ١٥٦]، ﴿كَتَبَ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ﴾ [الأنعام: ١٢]. ﴿وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ﴾ [يونس: ١٠٧]. ﴿فَٱللَّهُ خَيْرٌ حَٰفِظًا وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ۝٦٤﴾ [يوسف].

## [ذِكْرُ رِضَى اللهِ وَغَضَبِهِ وَسَخَطِهِ وَكَرَاهِيَتِهِ وَأَنَّهُ مُتَّصِفٌ بِذَلِكَ]

قَوْلُهُ: ﴿رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ﴾ [المائدة: ١١٩].

وَقَوْلُهُ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا

﴿وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ﴾ [النساء: ٩٣].

وَقَوْلُهُ: ﴿ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُوا۟ مَآ أَسْخَطَ ٱللَّهَ وَكَرِهُوا۟ رِضْوَٰنَهُۥ﴾ [محمد ﷺ: ٢٨]، ﴿فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ﴾ [الزخرف: ٥٥].

وَقَوْلُهُ: ﴿وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ فَثَبَّطَهُمْ﴾ [التوبة: ٤٦].

وَقَوْلُهُ: ﴿كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ﴿٣﴾﴾ [الصف].

## [ذِكْرُ مَجِيءِ اللهِ لِفَصْلِ الْقَضَاءِ بَيْنَ عِبَادِهِ عَلَى مَا يَلِيقُ بِجَلَالِهِ]

وَقَوْلُهُ: ﴿هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ﴾ [البقرة: ٢١٠]. ﴿هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ﴾ [الأنعام: ١٥٨]. ﴿كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾﴾ [الفجر]. ﴿وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾﴾ [الفرقان].

## [إِثْبَاتُ الْوَجْهِ لِلهِ سُبْحَانَهُ]

وَقَوْلُهُ: ﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾﴾ [الرحمن]. ﴿كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ﴾ [القصص: ٨٨].

## [إثباتُ اليدَينِ للهِ تعالى]

وَقَوْلُهُ: ﴿ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ﴾ [ص: ٧٥] ﴿ وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ ﴾ [المائدة: ٦٤].

## [إثباتُ العينَينِ للهِ تعالى]

وَقَوْلُهُ: ﴿ وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ﴾ [الطور: ٤٨]. ﴿ وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾ ﴾ [القمر]. ﴿ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ﴿٣٩﴾ ﴾ [طه].

## [إثباتُ السَّمعِ والبَصرِ للهِ سُبحانَهُ]

وَقَوْلُهُ: ﴿ قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾ ﴾ [المجادلة]. وَقَوْلُهُ: ﴿ لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوا۟ ﴾ [آل عمران: ١٨١]. وقَوْلُهُ: ﴿ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ ﴾ [الزخرف]. ﴿ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ ﴾ [طه]. ﴿ أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾ ﴾ [العلق]. ﴿ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾ إِنَّهُۥ

﴿هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٢٢٠﴾ [الشعراء: ٢١٨ـ٢٢٠]. ﴿وَقُلِ ٱعۡمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ وَٱلۡمُؤۡمِنُونَۖ﴾ [التوبة: ١٠٥].

## [إثباتُ المكرِ والكيدِ للهِ تعالى على ما يليقُ بهِ]

وَقَوْلُهُ: ﴿وَهُوَ شَدِيدُ ٱلۡمِحَالِ ١٣﴾ [الرعد: ١٣].

وَقَوْلُهُ: ﴿وَمَكَرُواْ وَمَكَرَ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ ٱلۡمَٰكِرِينَ ٥٤﴾ [آل عمران].

وقَوْلُهُ: ﴿وَمَكَرُواْ مَكۡرٗا وَمَكَرۡنَا مَكۡرٗا وَهُمۡ لَا يَشۡعُرُونَ ٥٠﴾ [النمل].

وَقَوْلُهُ: ﴿إِنَّهُمۡ يَكِيدُونَ كَيۡدٗا ١٥ وَأَكِيدُ كَيۡدٗا ١٦﴾ [الطارق].

## [وَصفُ اللهِ بالعفوِ والمغفِرةِ والرَّحمةِ والعِزّةِ والقُدرةِ]

وَقَوْلُهُ: ﴿إِن تُبۡدُواْ خَيۡرًا أَوۡ تُخۡفُوهُ أَوۡ تَعۡفُواْ عَن سُوٓءٖ فَإِنَّ ٱللَّهَ كَانَ عَفُوّٗا قَدِيرًا ١٤٩﴾ [النساء]. ﴿وَلۡيَعۡفُواْ وَلۡيَصۡفَحُوٓاْۗ أَلَا تُحِبُّونَ أَن يَغۡفِرَ ٱللَّهُ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٌ ٢٢﴾ [النور].

وَقَوْلُهُ: ﴿وَلِلَّهِ ٱلۡعِزَّةُ وَلِرَسُولِهِۦ وَلِلۡمُؤۡمِنِينَ﴾ [المنافقون: ٨]. وَقَوْلُهُ عَنْ إِبْلِيسَ: ﴿قَالَ فَبِعِزَّتِكَ لَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ٨٢﴾ [ص: ٨٢].

## [إثْبَاتُ الاسْمِ للهِ وَنَفْيُ المِثْلِ عَنْهُ]

وَقَوْلُهُ: ﴿ تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾ ﴾ [الرحمن].

وَقَوْلُهُ: ﴿ فَٱعْبُدْهُ وَٱصْطَبِرْ لِعِبَٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴿٦٥﴾ ﴾ [مريم]. ﴿ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾ ﴾ [الإخلاص].

وَقَوْلُهُ: ﴿ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾ ﴾ [البقرة]. ﴿ وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ ﴾ [البقرة: ١٦٥].

## [نَفْيُ الشَّرِيكِ عَنِ اللهِ تَعَالَى]

وَقَوْلُهُ: ﴿ وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًۢا ﴿١١١﴾ ﴾ [الإسراء]. ﴿ يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ ﴾ [التغابن].

وَقَوْلُهُ: ﴿ تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ﴿١﴾ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا ﴿٢﴾ ﴾ [الفرقان].

وَقَوْلُهُ: ﴿ مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ

فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾ [المؤمنون]. ﴿فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ ۚ إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾﴾ [النحل]. ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾﴾ [الأعراف].

## [إِثْبَاتُ اسْتِوَاءِ اللهِ عَلَى عَرْشِهِ]

وَقَوْلُهُ: ﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾﴾ [طه: ٥]، فِي سَبْعَةِ مَوَاضِعَ: فِي [سورة الأعراف: ٥٤] قَوْلُهُ: ﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾. وَقَالَ فِي [سورة يونس: ٣]: ﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾، وَقَالَ في [سورة الرعد: ٢] ﴿ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾. وَقَالَ فِي [سورة طه: ٥] ﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾﴾، وَقَالَ فِي [سورة الفرقان: ٥٩]: ﴿ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ ٱلرَّحْمَٰنُ﴾. وَقَالَ فِي [سورة آلم السجدة: ٤]: ﴿ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾. وَقَالَ فِي [سورة الحديد: ٤]: ﴿هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ﴾.

## [إِثْبَاتُ عُلُوِّ اللهِ عَلَى مَخْلُوقَاتِهِ]

وَقَوْلُهُ: ﴿يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ﴾ [آل عمران: ٥٥]. ﴿بَل

﴿رَفَعَهُ ٱللَّهُ إِلَيْهِ﴾ [النساء: ١٥٨]. ﴿إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ﴾ [فاطر: ١٠]. ﴿يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا﴾ [غافر: ٣٦، ٣٧].

وقوله: ﴿ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾﴾

[الملك].

## [إثباتُ معيّةِ اللهِ لخلقِه]

﴿هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾﴾ [الحديد].

وَقَوْلُهُ: ﴿مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٧﴾﴾ [المجادلة]. ﴿لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا﴾

[التوبة: ٤٠].

وَقَوْلُهُ: ﴿إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾﴾ [طه]. ﴿إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾﴾ [النحل]، ﴿وَٱصْبِرُوٓا۟ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾﴾ [الأنفال]. ﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٢٤٩﴾﴾ [البقرة].

## [إثبات الكلام لله تعالى]

وَقَوْلُهُ: ﴿ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴾ [النساء]. ﴿ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴾ [النساء]. ﴿ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ﴾ [المائدة: ١١٠]، ﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ﴾ [الأنعام: ١١٥].

وَقَوْلُهُ: ﴿ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴾ [النساء]. ﴿ مِنْهُم مَّن كَلَّمَ اللَّهُ ﴾ [البقرة: ٢٥٣]. ﴿ وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ﴾ [الأعراف: ١٤٣] ﴿ وَنَادَيْنَاهُ مِن جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴾ [مريم]. وَقَوْلُهُ: ﴿ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ ﴾ [الشعراء]. ﴿ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ ﴾ [الأعراف: ٢٢]، وَقَوْلُهُ: ﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴾ [القصص].

﴿ وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ﴾ [التوبة: ٦]، ﴿ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴾ [البقرة]. ﴿ يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِن قَبْلُ ﴾ [الفتح: ١٥]. ﴿ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِن كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ ﴾ [الكهف: ٢٧].

وَقَوْلُهُ: ﴿ إِنَّ هَٰذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴾ [النمل: ٧٦].

## [إثباتُ تنزيلِ «القرآنِ» منَ اللهِ تعالى]

﴿ وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ ﴾ [الأنعام: ٩٢]. ﴿ لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ﴾ [الحشر: ٢١]. ﴿ وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ﴿١٠٣﴾ ﴾ [النحل: ١٠١-١٠٣].

## [إثباتُ رؤيةِ المؤمنينَ لربِّهم يومَ القيامةِ]

وقَوْلُهُ: ﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾ [القيامة]. ﴿ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ ﴾ [المطففين]. ﴿ لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ ﴾ [يونس: ٢٦].
وقَوْلُهُ: ﴿ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ ﴾ [ق].

وَهَذَا البابُ في «كِتابِ اللهِ» كثيرٌ، مَنْ تَدَبَّرَ «القُرْآنَ» طالبًا للهُدَى مِنْهُ، تَبَيَّنَ لَهُ طَرِيقُ الحَقِّ.

## [الاستدلال على إثبات أسماء الله، وصفاته من «السنة»]

ثُمَّ فِي «سُنَّةِ رَسُولِ اللهِ ﷺ»؛ فـ«السُّنَّةُ» تُفَسِّرُ «القُرْآنَ»، وَتُبَيِّنُهُ، وتَدُلُّ عَلَيْه، وتُعبِّرُ عَنْهُ.

وَمَا وَصَفَ الرَّسُولُ بِهِ رَبَّهُ - عَزَّ وَجَلَّ - مِنَ الأَحَادِيثِ الصِّحَاحِ الَّتِي تَلَقَّاهَا أَهْلُ المَعْرِفَةِ بِالقَبُولِ، وَجَبَ الإِيمَانُ بِهَا كَذَلِكَ.

## [ثبوت النزول الإلهي إلى سماء الدنيا على ما يليق بجلاله]

مِثْلُ قَوْلِهِ ﷺ(١): «يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ(٢) لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟». مُتَّفَقٌ عَلَيْهِ.

## [إثبات أن الله يفرح ويضحك ويعجب]

وَقَوْلُهُ ﷺ: «للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ المُؤْمِنِ التَّائِبِ مِنْ أَحَدِكُمْ بِرَاحِلَتِهِ». مُتَّفَقٌ عَلَيْهِ.

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(١) في بعض النسخ: (فمن ذلك مثل قوله ﷺ). وفي غيرها: (وذلك مثل قوله ﷺ). ولعل ما أثبته أنسب، والله أعلم.

(٢) قوله: (فأستجيب) بالنصب؛ لأنه جواب الاستفهام. ويجوز الرفع (فأستجيبُ) على الاستئناف وكذا قوله: فأُعطيه. و(فأغفر له)، من «فتح الباري» (٣/ ٣٨).

وَقَوْلُهُ ﷺ: «يَضْحَكُ اللهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ، كِلاَهُمَا يَدْخُلُ الجنَّةَ»[١]. مُتَّفَقٌ عَلَيْهِ.

وَقَوْلُهُ ﷺ: «عَجِبَ رَبُّنَا مِنْ قُنُوطِ عِبَادِهِ وقُرْبِ غِيَرِهِ[٢]، يَنْظُرُ إِلَيْكُمْ أَزِلِينَ قَنِطِينَ، فَيَظَلُّ يَضْحَكُ يَعْلَمُ أَنَّ فَرَجَكُمْ قَرِيبٌ». حَدِيثٌ حَسَنٌ.

## [إِثْبَاتُ الرِّجْلِ وَالقَدَمِ للهِ سُبْحَانَهُ]

وَقَوْلُهُ ﷺ: «لاَ تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَهِيَ تَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ رَبُّ العِزَّةِ فِيهَا رِجْلَهُ - وَفِي رِوَايَةٍ -: عَلَيْهَا قَدَمَهُ فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ، فَتَقُولُ: قَطْ قَطْ». مُتَّفَقٌ عَلَيْهِ.

## [إِثْبَاتُ النِّدَاءِ وَالصَّوْتِ وَالكَلاَمِ للهِ تَعَالَى]

وَقَوْلُهُ ﷺ: «يَقُولُ تَعَالَى: يَا آدَمُ. فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ. فَيُنَادِي بِصَوْتٍ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ». مُتَّفَقٌ عَلَيْهِ.

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(١) قوله: (كلاهما يدخل الجنة). جاء في بعض النسخ: (يدخلان)، وهي صحيحة؛ لأن (كِلا) يجوز في خبرها - سواء كان فعلاً أو اسماً - مراعاة اللفظ، ومراعاة المعنى ا.هـ. من: «شرح العقيدة الطحاوية» لابن عثيمين (ص ٤٠٧).

(٢) كذا بكسر أوله، وفتح ثانيه، والمعنى: مع قرب تغييره، أي تغيير حاله من حال شدة إلى حال رخاء. وفي بعض النسخ: (وقرب خيره). ومعناهما قريب، علماً بأني لم أجد هذا اللفظ (وقرب خيره) فيما بين يدي من المصادر التي أخرجت الحديث.
وانظر: «الفردوس بمأثور الخطاب» (٢/ ٤٣٠ - ٤٣١)، رقم: (٣٨٩٠).

وَقَوْلُهُ ﷺ: «مَا مِنكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ رَبُّهُ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ».

## [إثباتُ عُلُوِّ اللهِ عَلَى خَلْقِهِ وَاستِوَائِهِ عَلَى عَرْشِهِ]

وَقَوْلُهُ ﷺ فِي رُقْيَةِ المَرِيضِ: «رَبَّنَا اللهَ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالأَرْضِ، كَمَا رَحْمَتُكَ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الأَرْضِ، اغْفِرْ لَنا حُوبَنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمةً مِنْ رَحْمَتِكَ، وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الوَجَعِ؛ فَيَبْرَأَ». حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ، وَغَيْرُهُ.

وَقَوْلُهُ ﷺ: «أَلاَ تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ؟!» حَدِيثٌ صَحِيحٌ.

وَقَوْلُهُ ﷺ: «وَالعَرْشُ فَوْقَ المَاءِ، وَاللهُ فَوْقَ العَرْشِ، وَهُوَ يَعلَمُ مَا أَنتُمْ عَلَيْهِ». حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ، وَغَيْرُهُ.

وَقَوْلُهُ ﷺ للجارِيَةِ: «أَيْنَ اللهُ؟». قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟». قَالَتْ: أَنْتَ رَسُولُ اللهِ. قَالَ: «أَعْتِقْهَا؛ فَإِنَّهَا مُؤْمِنَةٌ» رَوَاهُ مُسْلِمٌ.

## [إثباتُ معيّةِ اللهِ تعَالَى لِخَلْقِهِ وَأَنَّهَا لاَ تُنَافِي عُلُوَّهُ فَوْقَ عَرْشِهِ]

وَقَوْلُهُ ﷺ: «أَفْضَلُ الإِيمَانِ: أَنْ تَعْلَمَ أَنَّ اللهَ مَعَكَ حَيْثُمَا كُنْتَ». حَدِيثٌ حَسَنٌ.

وَقَوْلُهُ ﷺ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلاةِ، فَلاَ يَبْصُقَنَّ قِبَلَ وَجْهِهِ، وَلاَ عَنْ يَمِينِهِ، فَإِنَّ اللهَ قِبَلَ وَجْهِهِ، وَلَكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ» مُتَّفَقٌ عَلَيْهِ.

وَقَوْلُهُ ﷺ: «اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ [وَالأَرْضِ][1] وَرَبَّ العَرْشِ العَظِيمِ، ربَّنا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الحَبِّ والنَّوَى، مُنْزِلَ التَّوْرَاةِ والإِنجيلِ والقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوقَكَ شَيْءٌ، وَأَنْتَ البَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الفَقْرِ» رَوَاهُ مُسْلِمٌ.

وَقَوْلُهُ ﷺ: لَمَّا رَفَعَ الصَّحَابَةُ أَصْوَاتَهُمْ بِالذِّكْرِ: «أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ؛ فَإِنَّكُم لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا، إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ» مُتَّفَقٌ عَلَيْهِ.

## [إِثْبَاتُ رُؤْيَةِ المُؤْمِنِينَ لِرَبِّهِمْ يَوْمَ القِيَامَةِ]

وَقَوْلُهُ: «إِنَّكُم سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ القَمَرَ لَيْلَةَ البَدْرِ، لاَ تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلاَةٍ قَبْلَ غُرُوبِهَا، فَافْعَلُوا» مُتَّفَقٌ عَلَيْهِ.

## [مَوْقِفُ «أَهْلِ السُّنَّةِ» مِنَ الأَحَادِيثِ الَّتِي فِيهَا إِثْبَاتُ الصِّفَاتِ الرَّبَّانِيَّةِ]

إِلَى أَمْثَالِ هَذِهِ الأَحَادِيثِ الَّتِي يُخْبِرُ فِيهَا رَسُولُ اللهِ ﷺ عَنْ رَبِّهِ بِمَا يُخْبِرُ بِهِ، فَإِنَّ الفِرْقَةَ النَّاجِيَةَ ـ أَهْلَ السُّنَّةِ والجَمَاعَةِ ـ يُؤْمِنُونَ بِذَلِكَ؛ كَمَا يُؤْمِنُونَ بِمَا

(١) ما بين المعقوفين ساقط من بعض النسخ، وهو مثبت في: «صحيح مسلم» (٢٧١٣).

أَخبَرَ اللهُ بِهِ في كِتَابِهِ، مِنْ غَيْرِ تَحْرِيفٍ وَلاَ تَعْطِيلٍ، وَمِنْ غَيْرِ تكييفٍ وَلاَ تَمْثِيلٍ، بَلْ هُمُ الوَسَطُ فِي فِرَقِ الأُمَّةِ، كَمَا أَنَّ الأُمَّةَ هِيَ الوَسَطُ فِي الأُمَمِ.

## [مَكَانَةُ «أَهْلِ السُّنَّةِ والجَمَاعَةِ» بَيْنَ فِرَقِ الأُمَّةِ]

فَهُمْ وَسَطٌ فِي بَابِ صِفَاتِ اللهِ - سُبْحَانَهُ وَتَعَالَى - بَيْنَ أَهْلِ التَّعْطِيلِ (الجَهْمِيَّةِ)، وَأَهْلِ التَّمْثِيلِ: (المُشَبِّهَةِ).

وَهُمْ وَسَطٌ فِي بَابِ أَفْعَالِ اللهِ بَيْنَ «الجَبْرِيَّةِ» و«القَدَرِيَّةِ» وَغَيْرِهِمْ.

وَفِي بَابِ وَعِيدِ اللهِ بَيْنَ «المُرْجِئَةِ» و«الوَعِيدِيَّةِ» مِنَ «القَدَرِيَّةِ» وَغَيْرِهِمْ.

وَفِي بَابِ أَسْمَاءِ الإِيمَانِ والدِّينِ بَيْنَ «الحَرُورِيَّةِ» و«المُعْتَزِلَةِ»، وَبَيْنَ «المُرْجِئَةِ» و«الجَهْمِيَّةِ».

وَفِي أَصْحَابِ رَسُولِ اللهِ ﷺ بَيْنَ «الرَّافِضَةِ»(١) و«الخَوَارِجِ».

## [وُجُوبُ الإِيمَانِ باسْتِوَاءِ اللهِ عَلَى عَرْشِهِ، وَعُلُوِّهِ عَلَى خَلْقِهِ، وَمَعِيَّتِهِ لِخَلْقِهِ، وَأَنَّهُ لاَ تَنَافِي بَيْنَهُمَا]

وَقَدْ دَخَلَ فِيمَا ذَكَرْنَاهُ مِنَ الإيمانِ باللهِ: الإِيمَانُ بِمَا أَخبَرَ اللهُ بِهِ فِي «كِتَابِهِ»، وَتَوَاتَرَ عَنْ رَسُولِهِ ﷺ، وَأَجْمَعَ عَلَيْهِ سَلَفُ الأُمَّةِ؛ مِنْ أَنَّهُ - سُبْحَانَهُ - فَوْقَ سَمَاوَاتِهِ، عَلَى عَرْشِهِ، عَلِيٌّ عَلَى خَلْقِهِ، وَهُوَ - سُبْحَانَهُ - مَعَهُمْ أَيْنَمَا كَانُوا، يَعْلَمُ مَا هُمْ عَامِلُونَ، كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ:

﴿ هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ

(١) في إحدى النسخ: «الروافض».

فِي ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ ﴾ [الحديد: ٤].

وَلَيْسَ مَعْنَى قَوْلِهِ: ﴿ وَهُوَ مَعَكُمْ ﴾: أنَّه مُخْتَلِطٌ بالخَلْقِ؛ فَإِنَّ هَذَا لا تُوجِبُه اللُّغَةُ [وَهُوَ خِلافُ ما أَجْمَعَ عَلَيْهِ سَلَفُ الأُمَّةِ، وَخِلافُ ما فَطَرَ اللهُ عَلَيْهِ الخَلْقَ][(١)].

بَلِ القَمَرُ آيةٌ مِنْ آياتِ اللهِ مِنْ أَصْغَرِ مخلوقاتِهِ، وَهُو مَوْضُوعٌ فِي السَّمَاءِ، وَهُوَ مَعَ المُسَافِرِ وَغَيْرِ المُسَافِرِ أَيْنَما كَانَ.

وَهُوَ - سُبْحَانَه - فَوْقَ عَرْشِهِ، رَقِيبٌ عَلَى خَلْقِهِ، مُهَيمِنٌ عَلَيْهِمْ، مُطَّلِعٌ عَلَيْهِم.. إِلَى غَيْرِ ذَلِكَ مِنْ مَعَانِي رُبُوبِيَّتِهِ.

وَكُلُّ هَذَا الكَلَامِ الَّذِي ذَكَرَهُ اللهُ - مِنْ أَنَّه فَوْقَ «العَرْشِ» وأنَّه مَعَنَا - حَقٌّ عَلَى حَقِيقَتِهِ، لا يَحْتَاجُ إِلَى تَحْرِيفٍ، وَلَكِنْ يُصَانُ عَنِ الظُّنُونِ الكاذِبَةِ؛ مِثْلُ أَنْ يُظَنَّ أَنَّ ظَاهِرَ قَوْلِهِ: ﴿فِي السَّمَاءِ﴾، أَنَّ السَّمَاءَ تُظِلُّهُ أَوْ تُقِلُّهُ، وَهَذَا بَاطِلٌ بِإِجْمَاعِ أَهْلِ العِلْمِ والإيمَانِ؛ فَإِنَّ الله قَدْ وَسِعَ «كُرْسِيُّهُ» السَّماواتِ والأَرْضَ، وَهُوَ يُمسِكُ السَّمَاوَاتِ والأَرْضَ أَنْ تَزُولاَ، ويُمسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الأَرْضِ إِلاَّ بِإِذْنِه، وَمِنْ آيَاتِه أَنْ تَقُومَ السَّمَاءُ والأَرْضُ بِأَمْرِهِ.

## [وُجُوبُ الإيمَانِ بِقُرْبِ اللهِ مِنْ خَلْقِهِ وَأَنَّ ذَلِكَ لا يُنَافِي عُلُوَّهُ وَفَوْقِيَّتَهُ]

وَقَدْ دَخَلَ فِي ذَلِكَ الإِيمَانُ بِأَنَّهُ «قَرِيبٌ» مِنْ خَلْقِهِ «مُجِيبٌ»؛ كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ: ﴿ وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا

(١) ما بين معقوفين ساقط من بعض النسخ.

دَعَانِۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ [البقرة]. وَقَوْلِهِ ﷺ: «إِنَّ الَّذِي تَدْعُونَه أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ».

وَمَا ذُكِرَ فِي «الكِتَابِ» و«السُّنَّةِ» مِنْ قُرْبِهِ وَمَعِيَّتِهِ لاَ يُنَافِي مَا ذُكِرَ مِنْ عُلُوِّهِ وَفَوْقِيَّتِهِ؛ فَإِنَّهُ سُبْحَانَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ فِي جَمِيعِ نُعُوتِهِ، وَهُوَ عَلِيٌّ فِي دُنُوِّهِ، قَرِيبٌ فِي عُلُوِّهِ.

## [وُجُوبُ الإِيمَانِ بِأَنَّ «القُرْآنَ» كَلاَمُ اللهِ حَقِيقَةً]

وَمِنَ الإِيمَانِ باللهِ وَكُتُبِهِ: الإِيمانُ بِأَنَّ «القُرْآنَ» كَلاَمُ اللهِ، منَزَّلٌ، غَيْرُ مَخلُوقٍ، مِنْهُ بَدَأَ، وَإِلَيْهِ يَعُودُ، وَأَنَّ اللهَ تَكَلَّمَ بِهِ حقِيقَةً وَأَنَّ هَذَا «القُرْآنَ» الَّذِي أَنْزَلَهُ عَلَى نَبِيِّهِ مُحَمَّدٍ ﷺ: هُوَ كَلاَمُ اللهِ حَقِيقَةً، لاَ كَلاَمُ غَيْرِهِ.

وَلاَ يَجُوزُ إِطْلاَقُ القَوْلِ بِأَنَّهُ حِكَايَةٌ عَنْ كَلاَمِ اللهِ، أَوْ عِبَارَةٌ عَنْهُ، بَلْ إِذَا قَرَأَهُ النَّاسُ أَوْ كَتَبُوهُ فِي «المَصَاحِفِ»؛ لَمْ يَخْرُجْ بِذَلِكَ عَنْ أَنْ يَكُونَ كَلاَمَ اللهِ تَعَالى حَقِيقَةً، فَإِنَّ الكَلاَمَ إِنَّما يُضَافُ حَقِيقَةً إِلى مَنْ قَالَهُ مُبْتَدِئًا، لاَ إِلَى مَنْ قَالَه مُبَلِّغًا مُؤَدِّيًا.

وَهُوَ كَلاَمُ اللهِ؛ حُرُوفُهُ، وَمَعَانِيهِ، لَيْسَ كَلاَمُ اللهِ الحُرُوفَ دُونَ المعَاني، وَلاَ المَعَانِيَ دُونَ الحُرُوفِ.

## [وُجُوبُ الإِيمَانِ بِرُؤْيَةِ الْمُؤْمِنِينَ لِرَبِّهِمْ يَوْمَ الْقِيَامَةِ وَمَوَاضِعُ الرُّؤْيَةِ]

وَقَدْ دَخَلَ أَيْضًا فِيمَا ذَكَرْنَاهُ مِنَ الإِيمَانِ بِهِ وَبِكُتُبِهِ وَبِمَلاَئِكَتِهِ وَبِرُسُلِهِ: الإِيمَانُ بِأَنَّ الْمُؤْمِنِينَ يَرَوْنَهُ يَوْمَ الْقِيَامَةِ عِيَانًا بِأَبْصَارِهِم كَمَا يَرَوْنَ الشَّمسَ صَحْوًا لَيْسَ بِهَا سَحَابٌ، وَكَمَا يَرَوْنَ الْقَمَرَ لاَ يُضَامُونَ فِي رُؤْيَتِهِ.

يَرَوْنَهُ - سُبْحَانَهُ - وَهُمْ فِي عَرَصَاتِ الْقِيَامَةِ، ثُمَّ يَرَوْنَهُ بَعْدَ دُخُولِ الجَنَّةِ، كَمَا يَشَاءُ اللهُ تَعَالَى.

## [مَا يَدْخُلُ فِي الإِيمَانِ بِالْيَوْمِ الآخِرِ]

وَمِنَ الإِيمانِ باليَومِ الآخِرِ: الإِيمانُ بِكُلِّ ما أَخبَرَ بِهِ النَّبِيُّ ﷺ مِمَّا يَكُونُ بَعْدَ المَوْتِ فَيُؤْمِنُونَ بِفِتْنَةِ القَبْرِ، وَبِعَذَابِ القَبْرِ ونَعِيمِه.

فَأَمَّا الفِتْنَةُ فَإِنَّ النَّاسَ يُمتَحَنونَ فِي قبُورِهِم، فَيُقَالُ للرَّجُلِ: (مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نبِيُّكَ؟).

فَيُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بالقَولِ الثَّابِتِ فِي الحيَاةِ الدُّنيا وَفِي الآخِرَةِ، فَيَقُولُ المُؤْمِنُ: (رَبِّيَ اللهُ، والإِسْلاَمُ دِيني، وَمُحمَّدٌ ﷺ نَبِيِّي).

وَأَمَّا المُرتَابُ، فَيَقُولُ: (هَاهْ هَاهْ، لاَ أَدْرِي، سَمِعتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ). فَيُضْرَبُ بِمِرْزَبَةٍ مِنْ حَدِيدٍ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا كُلُّ شَيءٍ، إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعهَا الإِنسانُ لَصَعِقَ.

ثُمَّ بَعْدَ هَذِهِ الفتنةِ إِمَّا نَعِيمٌ وإِمَّا عَذَابٌ، إلى أنْ[1] تقُومَ القِيامَةُ الكُبرى، فتُعادَ الأرْوَاحُ إلى الأجْسادِ.

وتَقُومُ القِيامَةُ الَّتِي أخبرَ اللهُ بِهَا في «كِتَابِهِ»، وَعَلَى لِسَانِ رَسُولِهِ، وأجمعَ عليها المُسْلِمُونَ، فَيَقُومُ النَّاسُ مِنْ قُبُورِهِم لربِّ العالمين حُفَاةً عُرَاةً غُرْلاً، وتَدنُو مِنهُمُ الشَّمسُ، ويُلْجِمُهُمُ العَرَقُ.

فتُنْصَبُ الموازِينُ، فَتُوزَنُ بِهَا أَعْمَالُ العِبادِ، ﴿فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝١٠٢ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ ۝١٠٣﴾ [المؤمنون].

وتُنْشَرُ الدَّوَاوِينُ، وَهِيَ صَحَائِفُ الأعْمَالِ، فآخِذٌ كِتَابَهُ بِيَمِينِهِ، وآخِذٌ كِتابَهُ بِشِمالِهِ أَوْ مِنْ وراءِ ظَهْرِهِ، كَمَا قَالَ سُبْحانَه وتَعالَى: ﴿وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ۝١٣ ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ۝١٤﴾ [الإسراء].

ويُحاسِبُ اللهُ الخلائِقَ، ويَخلُو بِعَبْدِهِ المُؤْمِنِ، فيُقَرِّرُهُ بذُنُوبِهِ، كَمَا وُصِفَ ذَلِكَ في «الكِتَابِ والسُّنَّةِ».

وأَمَّا الكُفَّارُ؛ فَلا يُحَاسَبُونَ مُحَاسَبَةَ مَنْ تُوزَنُ حَسَنَاتُهُ وسيِّئَاتُهُ؛ فإنَّه لا حَسَناتِ لَهُمْ، ولَكِنْ تُعَدُّ أَعْمَالُهُم، فتُحْصَى فيُوقَفُونَ عَلَيْهَا، ويُقَرَّرُونَ بها. [ويُجْزَونَ بهَا][2].

(1) في إحدى النسخ: «إلى يوم القيامة الكبرى».

(2) ما بين معقوفين ساقط من بعض النسخ، وفي إحدى النسخ: (ويخزون). بالفوقية.

## [حوضُ النبيِّ ﷺ ومكانُهُ وصِفاتُهُ]

وَفِي عرَصَاتِ القِيامَةِ: «الحَوْضُ» المَوْرُودُ للنَّبِيِّ ﷺ مَاؤُهُ أَشدُّ بَيَاضًا مِنَ اللَّبنِ، وَأَحْلَى مِنَ العَسَلِ، آنِيَتُهُ عَدَدُ نُجُومِ السَّماءِ، طُولُه شَهْرٌ، وَعَرْضُهُ شَهْرٌ، مَنْ يَشْرَبْ مِنْه[1] شَرْبَةً، لا يَظْمَأْ بَعْدَها أَبَدًا.

## [الصِّراطُ: معْناهُ ومكانُهُ وصِفةُ مُرورِ النَّاسِ عليه]

وَ«الصِّراطُ» مَنْصُوبٌ عَلَى مَتْنِ جَهَنَّمَ، وَهُوَ الجِسْرُ الَّذي بَيْنَ الجنَّةِ وَالنَّارِ، يمُرُّ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِم، فَمِنْهُم مَنْ يَمُرُّ كَلَمْحِ البَصَرِ، وَمِنْهُم مَنْ يمرُّ كَالبَرْقِ، وَمنهُمْ مَنْ يمرُّ كرِكَابِ الإِبِلِ، وَمِنْهُمْ مَنْ يَعْدُو عَدْوًا، وَمِنْهُمْ مَنْ يَمْشِي مَشْيًا، وَمِنْهُمْ مَنْ يَزْحَفُ زَحْفًا، وَمِنْهُمْ مَنْ يُخْطَفُ خَطْفًا وَيُلْقَى فِي جَهَنَّمَ فَإِنَّ الجِسْرَ عَلَيْهِ كَلالِيبُ تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ.

## [القنطرةُ بينَ الجنَّةِ والنَّار]

فَمَنْ مَرَّ عَلَى «الصِّرَاطِ» دَخَلَ الجنَّةَ. فَإِذَا عَبَرُوا عَلَيْه، وُقِفُوا عَلَى قَنْطَرةٍ بَيْنَ الجنَّةِ والنَّارِ، فيُقْتَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ، فَإِذَا هُذِّبُوا وَنُقُّوا، أُذِنَ لَهُمْ فِي دُخُولِ

(١) في إحدى النسخ: «من شرب».

الجنَّةِ.

وَأَوَّلُ مَنْ يَسْتَفْتِحُ بَابَ الجنَّةِ: مُحَمَّدٌ ﷺ، وَأَوَّلُ مَنْ يَدْخُلُ الجنَّةَ مِنَ الأُمَمِ: أُمَّتُهُ.

## [شَفَاعَاتُ النَّبِيِّ ﷺ]

وَلَهُ ﷺ فِي القِيَامَةِ ثَلَاثُ شَفَاعَاتٍ:

أَمَّا الشَّفَاعَةُ الأُولَى: فَيَشْفَعُ فِي أَهْلِ المَوْقِفِ حَتَّى يُقْضَى بَيْنَهُم بَعْدَ أَنْ يَتَرَاجَعَ الأَنْبِيَاءُ: آدَمُ، وَنُوحٌ، وَإِبْرَاهِيمُ، وَمُوسَى، وَعِيسَى بْنُ مَرْيَمَ عَنِ الشَّفَاعَةِ حَتَّى تَنْتَهِيَ إِلَيْهِ.

وَأَمَّا الشَّفَاعَةُ الثَّانِيَةُ: فَيَشْفَعُ فِي أَهْلِ الجَنَّةِ أَنْ يَدْخُلُوا الجَنَّةَ.

وَهَاتَانِ الشَّفَاعَتَانِ خَاصَّتَانِ لَهُ.

وَأَمَّا الشَّفَاعَةُ الثَّالِثَةُ: فَيَشْفَعُ فِيمَنِ اسْتَحَقَّ النَّارَ، وَهَذِهِ الشَّفَاعَةُ لَهُ وَلِسَائِرِ النَّبِيِّينَ وَالصِّدِّيقِينَ وَغَيْرِهِمْ، فَيَشْفَعُ فِيمَنْ اسْتَحَقَّ النَّارَ أَلاَّ يَدْخُلَهَا، وَيَشْفَعُ فِيمَنْ دَخَلَهَا أَنْ يَخْرجَ مِنْهَا.

## [إِخْرَاجُ اللهِ بَعْضَ العُصَاةِ مِنَ النَّارِ بِرَحْمَتِهِ، وَبِغَيْرِ شَفَاعَةٍ]

وَيُخْرِجُ اللهُ مِنَ النَّارِ أَقْوَامًا بِغَيْرِ شَفَاعَةٍ، بَلْ بِفَضْلِهِ وَرَحْمَتِهِ، وَيَبْقَى فِي الجَنَّةِ فَضْلٌ عَمَّنْ دَخَلَهَا مِنْ أَهْلِ الدُّنْيَا، فَيُنْشِىءُ اللهُ لَهَا أَقْوَامًا، فَيُدْخِلُهُمُ

الجَنَّةَ.

وَأَصْنَافُ مَا تَضَمَّنَتْهُ الدَّارُ الآخِرَةُ مِنَ الحِسَابِ والثَّوَابِ والعِقَابِ والجَنَّةِ والنَّارِ، وتفَاصِيلُ ذَلِكَ مَذْكُورةٌ فِي «الكُتُبِ المنزَّلَةِ» مِنَ السَّمَاءِ، و«الآثَارِ» مِنَ العِلْمِ المَأْثُورِ عَنِ الأَنْبِيَاءِ، وَفِي «العِلْمِ المَوْرُوثِ عَنْ مُحَمَّدٍ ﷺ» مِنْ ذَلِكَ مَا يَشْفِي ويَكْفِي، فَمَنِ ابْتَغَاهُ وَجَدَهُ.

## [الإيمانُ بالقَدَرِ، وَمَراتِبُ القَدَرِ]

وَتُؤْمِنُ الفِرْقَةُ النَّاجِيَةُ مِنْ أَهْلِ السُّنَّةِ والجَمَاعَةِ بالقَدَرِ خَيْرِهِ وَشَرِّهِ.

والإيمانُ بالقَدَرِ عَلَى دَرَجَتَيْنِ، كُلُّ دَرَجةٍ تَتَضَمَّنُ شَيْئَيْنِ (١).

**فَالدَّرَجَةُ الأُولَى**: الإِيمَانُ بِأَنَّ اللهَ تَعالَى عَلِيمٌ بالخَلْقِ، وَهُمْ عَامِلُون بعِلْمِهِ القَدِيمِ الَّذِي هُوَ مَوْصُوفٌ بِهِ أَزَلاً وَأَبَدًا، وَعَلِمَ جَمِيعَ أَحْوَالِهِم مِنَ الطَّاعَاتِ والمَعَاصِي والأَرْزَاقِ والآجَالِ، ثُمَّ كَتَبَ اللهُ فِي اللَّوْحِ المَحْفُوظِ مَقَادِيرَ الخَلْقِ.

فَأَوَّلُ مَا خَلَقَ اللهُ القَلَمَ قَالَ لَهُ: اكْتُبْ. قَالَ: مَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ القِيَامَةِ.

فَمَا أَصَابَ الإِنْسَانَ لَمْ يَكُنْ لِيُخْطِئَهُ، وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ، جَفَّتِ

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(١) وحاصل ذلك أربعة أمور، وهي ما تُعرف بـ«مراتب القدر». وقد ذكر في الدرجة الأولى: مرتبتي: العلم والكتابة، وذكر في الدرجة الثانية: مرتبتي المشيئة والخلق. وتسمية هذه الأمور بـ: «مراتب القدر» أو «درجات القدر». وتصنيفها إلى أربعة مراتب، أو على درجتين، كل ذلك من الأمور الاصطلاحية، والمراد واحد، والله أعلم.

الأَقْلامُ، وطُوِيَتِ الصُّحُفُ، كَمَا قَالَ تعَالى: ﴿أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾﴾ [الحج]، وَقَالَ: ﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾﴾ [الحديد].

وَهَذَا التَّقْديرُ التَّابعُ لِعلْمِه سُبْحانَه يَكُونُ فِي مَوَاضِعَ جُمْلَةً وَتَفْصيلاً:

فَقَدْ كَتَبَ فِي اللَّوْحِ المَحْفُوظِ مَا شَاءَ.

وَإِذَا خَلَقَ جَسَدَ الجَنِينِ قَبْلَ نفخِ الرُّوحِ فِيهِ، بَعَثَ إليه مَلَكًا، فَيُؤْمَرُ بأَربعِ كَلِماتٍ، فيُقَالُ لَهُ: اكتُبْ: رِزْقَهُ، وأَجَلَه، وعَملَهُ، وَشقِيٌّ أَمْ سَعِيدٌ. وَنَحْوَ ذَلِكَ.

فَهَذَا التَّقْديرُ قَدْ كَانَ يُنكِرهُ غُلاةُ «القَدَرِيَّةِ» قَدِيمًا، وَمُنْكِرُوهُ اليَوْمَ قَلِيلٌ.

**وأَمَّا الدَّرجةُ الثَّانيةُ:** فَهِيَ مَشيئةُ اللهِ النَّافِذَةُ، وقُدرتُهُ الشَّامِلَةُ، وَهُوَ: الإيمانُ بأَنَّ مَا شَاءَ اللهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَأَنَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مِنْ حَرَكَةٍ وَلاَ سُكُونٍ إلاَّ بمَشيئَة اللهِ سُبْحَانَهُ، لاَ يَكُونُ فِي مُلْكِه مَا لاَ يُرِيدُ، وأَنَّه سُبْحَانَه عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِنَ المَوْجُودَاتِ والمعْدُومَاتِ، فَمَا مِنْ مَخْلُوقٍ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ إلاَّ اللهُ خَالِقُهُ سُبْحَانَه، لاَ خَالِقَ غَيْرُهُ، وَلاَ رَبَّ سِوَاهُ.

وَمَعَ ذَلِكَ، فَقَدْ أَمَرَ العِبادَ بِطَاعَتِهِ، وَطَاعَةِ رُسُلِهِ، وَنَهَاهُمْ عَنْ مَعْصِيَتِهِ.

وَهُوَ - سُبْحَانَهُ - يُحِبُّ المتَّقِينَ وَالمُحْسِنينَ والمُقْسِطينَ، وَيَرْضَى عَنِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَلاَ يُحِبُّ الكَافِرِينَ، وَلاَ يَرْضَى لِعِبَادِه الكُفْرَ، وَلاَ يُحِبُّ الفَسَادَ.

وَالعِبادُ فَاعِلُونَ حَقِيقَةً، وَاللهُ خَالِقُ أَفْعَالِهِمْ.

وَالعَبدُ: هُوَ المُؤمِنُ، والكَافِرُ، والبَرُّ، والفَاجِرُ، والمُصَلِّي، والصَّائِمُ.

وَللعِبَادِ قُدرةٌ عَلَى أَعْمَالِهِم، وَلَهُمْ إِرَادَةٌ، واللهُ خَالِقُهُمْ وَقُدرَتِهِمْ وَإِرَادَتِهِمْ؛ كَمَا قَالَ تَعَالَى: ﴿لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾﴾ [التكوير].

وَهَذِهِ الدَّرَجَةُ مِنَ القَدرِ يُكَذِّبُ بها عامَّةُ «القَدَرِيَّةِ» الَّذين سَمَّاهُمُ النَّبيُّ ﷺ «مَجُوسَ» هذِهِ الأُمَّةِ، وَيَغْلُو فِيهَا قَوْمٌ مِنْ أَهلِ الإِثْبَاتِ، حَتَّى سَلَبوا العبدَ قُدرَتَهُ واختِيَارَهُ، ويُخْرِجُونَ عَنْ أَفْعَالِ اللهِ وَأَحْكَامِهِ حِكَمَها وَمَصَالِحَهَا.

## [حَقِيقَةُ الإِيمانِ وَحُكْمُ مُرْتَكِبِ الكَبِيرَةِ]

وَمِنْ أُصُولِ «أَهْلِ السُّنَّةِ والجَمَاعَةِ»: أَنَّ الدِّينَ والإِيمانَ قَولٌ وعَمَلٌ، قَولُ القَلْبِ واللِّسانِ، وَعَمَلُ القَلْبِ واللِّسانِ وَالجَوارِحِ.

وأَنَّ الإِيمانَ يزِيدُ بالطَّاعَةِ، ويَنْقُصُ بالمَعْصِيَةِ.

وَهُمْ مَعَ ذَلِكَ لاَ يُكَفِّرُونَ «أَهْلَ القِبْلَةِ» بِمُطْلَقِ المعاصِي والكَبَائِرِ - كَما يَفْعَلُهُ «الخَوارِجُ» - بَلِ الأُخوَّةُ الإِيمانِيَّةُ ثابِتَةٌ مَعَ المعَاصِي؛ كَمَا قَالَ - سُبْحانَهُ - فِي آيَةِ القِصاصِ: ﴿فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ﴾ [البقرة: ١٧٨].

وقَالَ: ﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ﴾ [الحجرات: ٩، ١٠]

ولا يَسْلُبونَ الفاسِقَ المِلِّيَّ[1] الإسلامَ بالكُلِّيَّةِ، ولا يُخَلِّدونَه فِي النَّارِ؛ كما تَقُولُ «المُعتزِلَةُ».

بَلِ الفاسِقُ يَدْخُلُ في اسْمِ الإيمانِ؛ كَمَا فِي قَوْلِه: ﴿فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ﴾ [النساء: ٩٢]، وَقَدْ لا يَدخُلُ في اسْمِ الإيمانِ المُطْلَقِ؛ كَمَا فِي قَوْلِهِ تَعالَى: ﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا﴾ [الأنفال: ٢]، وَقَولِهِ ﷺ: «لا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، ولا يَسرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، ولا يشرَبُ الخَمْرَ حِينَ يَشْرَبُها وَهُوَ مُؤْمِنٌ، ولا يَنْتَهِبُ نُهْبَةً ذاتَ شَرَفٍ يَرفَعُ النَّاسُ إِلَيهِ فِيهَا أَبْصارَهُمْ حِينَ يَنتَهِبُهَا وَهُوَ مُؤْمِنٌ».

وَنَقُولُ: هُوَ مُؤْمِنٌ ناقِصُ الإيمَانِ، أَوْ مُؤْمِنٌ بِإِيمَانِهِ فاسِقٌ بِكَبِيرتِهِ، فَلا يُعطَى الاسْمَ المُطْلَقَ، وَلا يُسْلَبُ مطْلَقَ الاسْمِ.

## [الواجِبُ نَحْوَ الصَّحابَةِ وَذِكْرُ فَضائِلِهِم]

وَمِنْ أُصُولِ «أَهْلِ السُّنَّةِ والجَمَاعَةِ»: سَلامَةُ قُلُوبِهِمْ وَأَلْسِنَتِهِمْ لأَصْحَابِ رَسُولِ اللهِ ﷺ، كَمَا وَصَفَهُمُ اللهُ بِهِ في قَوْلِهِ تَعالَى: ﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾﴾ [الحشر]، وَطَاعَةُ النَّبِيِّ ﷺ فِي قولِهِ:

(١) قوله: «المِلِّيّ»: يعني: المنتسب إلى «الملة»، الذي لم يخرج منها ا.هـ. من: «شرح العقيدة الواسطية» لابن عثيمين (ص ٥٨٣).

«لا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ».

وَيَقْبَلُونَ مَا جَاءَ بِهِ «الكِتَابُ» و«السُّنَّةُ» و«الإِجْمَاعُ» مِنْ فَضَائِلِهِمْ وَمَرَاتِبِهِمْ وَيُفَضِّلُونَ مَنْ أَنْفَقَ مِنْ قَبْلِ «الفَتْحِ» - وَهُوَ «صُلْحُ الحُدَيْبِيَةِ» - وَقَاتَلَ، عَلَى مَنْ أنفقَ مِنْ بَعْدُ وَقَاتَلَ.

وَيُقَدِّمُونَ «المُهَاجِرِينَ» عَلَى «الأَنْصارِ».

وَيُؤْمِنُونَ بِأَنَّ اللهَ قَالَ لأَهْلِ بَدْرٍ - وَكَانُوا ثَلاَثَ مِئَةٍ وَبِضْعَةَ عَشَرَ: «اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ».

وَبِأَنَّهُ لاَ يَدْخُلُ النَّارَ أَحَدٌ بَايَعَ تَحْتَ «الشَّجَرةِ» - كَمَا أَخْبَرَ بِهِ النَّبِيُّ ﷺ. بَلْ لَقَدْ رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ، وَكَانُوا أَكْثَرَ مِنْ أَلْفٍ وأَرْبَعِ مِئَةٍ.

وَيَشْهَدونَ بالجَنَّةِ لِمَنْ شَهِدَ لَهُ رَسُولُ اللهِ ﷺ؛ كَـ«العَشَرةِ»، وَثَابِتِ بْنِ قَيْسِ ابْنِ شَمَّاسٍ، وَغَيْرِهِمْ مِنَ الصَّحَابَةِ.

وَيُقِرُّون بِمَا تَوَاتَرَ بِهِ النَّقْلُ عَنْ أَمِيرِ المُؤْمِنِينَ عَلِيِّ بنِ أَبِي طَالِبٍ، رَضِيَ اللهُ عَنْهُ، وَغَيْرِهِ مِنْ أَنَّ خَيْرَ هَذِهِ الأُمَّةِ بَعْدَ نبيِّهَا أبو بَكْرٍ، ثُمَّ عُمَرُ، ويُثَلِّثُون بعُثْمانَ، ويُرَبِّعُونَ بعليٍّ رَضِيَ اللهُ عَنْهُمْ؛ كَمَا دَلَّتْ عَلَيْهِ الآثَارُ، وَكَمَا أَجْمَعَ الصَّحَابَةُ عَلَى تَقْدِيمِ عُثْمَانَ فِي البَيْعةِ.

[حُكْمُ تَقْدِيمِ عَلِيٍّ عَلَى عُثمانَ رَضِيَ اللهُ عَنْهُما]:

مَعَ أَنَّ بَعْضَ «أَهْلِ السُّنَّةِ» كَانُوا قَدِ اخْتَلَفُوا فِي عُثْمَانَ وَعَلِيٍّ، رَضِيَ اللهُ عَنْهُما - بَعْدَ اتِّفَاقِهِم عَلَى تَقْدِيمِ أَبِي بَكْرٍ وعُمَرَ - أيُّهما أَفْضَلُ؟ فَقَدَّمَ قَوْمٌ عُثْمَانَ، وسَكَتُوا، وَرَبَّعُوا بِعَلِيٍّ، وَقَدَّمَ قَوْمٌ عَلِيًّا، وَقَوْمٌ تَوَقَّفُوا.

لكِنِ استَقَرَّ أَمْرُ السُّنَّةِ عَلى تَقْديمِ عُثْمَانَ، ثُمَّ عَلِيٍّ.

وَإِنْ كَانَتْ هَذِهِ المَسأَلَةُ ـ مَسْأَلَةُ عُثْمَانَ وَعَلِيٍّ ـ لَيْسَتْ مِنَ الأُصُولِ الَّتي يُضَلَّلُ المُخَالِفُ فِيهَا عِنْدَ جُمْهُورِ «أَهْلِ السُّنَّةِ».

وَلَكِنَّ الَّتِي يُضَلَّلُ فِيهَا مَسْأَلَةُ الخِلَافَةِ، وَذَلِكَ أَنَّهُمْ يُؤْمِنُونَ أَنَّ الخَليفَةَ بَعْدَ رَسُولِ اللهِ ﷺ: أَبو بَكْرٍ، وَعُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ عَلِيٌّ رَضِيَ اللهُ عَنْهُمْ.

وَمَنْ طَعَنَ فِي خِلَافَةِ أَحَدٍ مِنْ هَؤُلَاءِ [الأَئِمَّةِ][1] فَهُوَ أَضَلُّ مِنْ حِمَارِ أَهْلِهِ.

## [منزلةُ أهلِ البيتِ النَّبويِّ عِندَ «أهلِ السُّنَّةِ والجَماعَةِ»]

وَيُحِبُّونَ «آلَ بَيْتِ رَسُولِ اللهِ ﷺ»، ويتولَّونَهُمْ، وَيَحْفَظُونَ فِيهِم وَصِيَّةَ رَسُولِ اللهِ ﷺ، حَيْثُ قَالَ يومَ «غَدِيرِ خُمٍّ»: «أُذَكِّرُكُمُ اللهَ في أَهْلِ بيتِي».

وَقَالَ أَيْضًا لِلعَبَّاسِ عَمِّهِ ـ وَقَدِ اشْتَكَى إِلَيْهِ أَنَّ بَعْضَ قُرَيْشٍ يَجْفُو بَنِي هاشِمٍ ـ فَقَالَ: «والَّذِي نَفْسِي بِيَدِهِ، لا يُؤْمِنُونَ حَتَّى يُحِبُّوكُمْ؛ للهِ وَلِقَرَابَتِي».

وَقَالَ: «إِنَّ اللهَ اصْطَفَى بَنِي إِسْمَاعِيلَ، وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيلَ كِنَانَةَ، وَاصْطَفَى مِنْ كِنَانَةَ قُرَيْشًا، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ».

وَيَتَوَلَّوْنَ أَزْوَاجَ رَسُولِ اللهِ ﷺ أُمَّهَاتِ المُؤْمِنِينَ وَيُؤْمِنُونَ بِأَنَّهُنَّ أَزْوَاجُهُ فِي الآخِرَةِ.

خُصُوصًا خَدِيجَةَ ـ رَضِيَ اللهُ عَنْها ـ أُمَّ أَكْثَرِ أَوْلَادِهِ، وَأَوَّلَ مَنْ آمَنَ بِهِ وَعَاضَدَهُ عَلَى أَمْرِهِ، وَكَانَ لَهَا مِنْهُ المَنْزِلَةُ العَالِيَةُ.

(١) ما بين معقوفين لم يرد في بعض النسخ.

وَالصِّدِّيقَةَ بِنْتَ الصِّدِّيقِ رَضِيَ اللهُ عنها، الَّتي قَالَ فِيهَا النَّبِيُّ ﷺ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

## [تبرُّؤ «أهلِ السُّنَّةِ والجمَاعَةِ» ممَّا يقولُهُ أهلُ البدَعِ وَالضَّلَالَةِ فِي حَقِّ «الصَّحَابَةِ» وَ«آلِ البيْتِ»]

وَيَتَبَرَّؤُونَ مِنْ طَرِيقَةِ «الرَّوَافِضِ» الَّذِينَ يُبْغِضُونَ «الصَّحَابَةَ» ويَسُبُّونَهُم، وَطَرِيقَةِ النَّوَاصِبِ الَّذِينَ يُؤْذُونَ «أَهْلَ البَيْتِ» بِقَوْلٍ أَوْ عَمَلٍ.

وَيُمسِكُونَ عَمَّا شَجَرَ بَيْنَ الصَّحَابَةِ، وَيَقُولُونَ: إِنَّ هَذِهِ الآثَارَ المَرْوِيَّةَ فِي مَسَاوِيهِمْ مِنْهَا مَا هُوَ كَذِبٌ، وَمِنْهَا مَا قَدْ زِيدَ فِيهِ وَنُقِصَ وَغُيِّرَ عَنْ وَجْهِهِ، وَالصَّحِيحُ مِنْهُ هُمْ فِيهِ مَعْذُورُونَ: إِمَّا مُجْتَهِدُونَ مُصِيبُونَ، وَإِمَّا مُجْتَهِدُونَ مُخْطِئُونَ.

وَهُمْ مَعَ ذَلِكَ لا يَعْتَقِدُونَ أَنَّ كُلَّ وَاحِدٍ مِنَ الصَّحَابَةِ مَعْصُومٌ عَنْ كَبَائِرِ الإِثْمِ وَصَغَائِرِهِ، بَلْ يَجُوزُ عَلَيْهِمُ الذُّنوبُ فِي الجُمْلَةِ، وَلَهُمْ مِنَ السَّوَابِقِ وَالفَضَائِلِ مَا يُوجِبُ مَغْفِرَةَ ما يَصْدُرُ مِنهُمْ - إن صَدَرَ -، حتَّى إِنَّهُمْ يُغفَرُ لَهمُ مِنَ السَّيِّئاتِ مَا لاَ يُغْفَرُ لِمَنْ بَعْدَهُمْ؛ لأَنَّ لَهُمْ مِنَ الحَسَنَاتِ التي تَمحُو السَّيِّئَاتِ مَا لَيْسَ لِمَنْ بَعْدَهُمْ.

وَقَدْ ثَبَتَ بِقَوْلِ رَسُولِ اللهِ ﷺ أَنَّهُم خَيْرُ القُرُونِ، وأَنَّ المُدَّ مِنْ أَحَدِهِمْ إِذَا تَصَدَّقَ بِهِ كَانَ أفضلَ مِنْ جَبَلِ أُحُدٍ ذَهَبًا مِمَّنْ بَعْدَهُمْ.

ثُم إِذَا كَانَ قَدْ صَدَرَ مِنْ أَحَدِهِم ذَنْبٌ، فَيَكُونُ قَدْ تَابَ مِنْهُ، أَوْ أَتَى بِحَسَنَاتٍ

تَمْحُوهُ، أَوْ غُفِرَ لَهُ؛ بِفَضْلِ سَابِقَتِهِ، أَوْ بِشَفَاعَةِ محمَّدٍ ﷺ الَّذِي هُمْ أَحَقُّ النَّاسِ بِشَفَاعَتِهِ، أَوِ ابْتُلِيَ بِبَلاَءٍ فِي الدُّنيا كُفِّرَ بِهِ عَنْهُ.

فَإِذَا كَانَ هَذَا فِي الذُّنُوبِ المُحَقَّقَةِ، فَكَيْفَ بِالأُمورِ الَّتِي كَانُوا فِيهَا مُجْتَهِدِينَ: إِنْ أَصَابُوا فَلَهُم أَجْرَانِ، وَإِنْ أَخْطَؤوا فَلَهُم أَجْرٌ وَاحِدٌ، والخَطَأُ مَغْفُورٌ؟!

ثُمَّ إِنَّ القَدْرَ الَّذِي يُنْكَرُ مِنْ فِعْلِ بَعْضِهِم قَلِيلٌ نَزْرٌ مَغْفُورٌ فِي جَنْبِ فَضَائِلِ القَوْمِ وَمَحَاسِنِهِمْ؛ مِنَ الإِيمانِ باللهِ، وَرَسولِهِ ﷺ، والجِهَادِ فِي سَبِيلِهِ، وَالهِجْرَةِ وَالنُّصْرَةِ، وَالعِلْمِ النَافِعِ، وَالعَمَلِ الصَّالِحِ.

وَمَنْ نَظَرَ فِي سِيرةِ القَوْمِ بِعِلْمٍ وَبَصِيرةٍ، وَمَا مَنَّ اللهُ عَلَيْهِمْ بِهِ مِنَ الفَضَائِلِ، عَلِمَ يقِينًا أَنَّهم خَيْرُ الخَلْقِ بَعْدَ الأَنْبِياءِ، لاَ كانَ وَلاَ يَكُونُ مِثْلُهُم، وأَنَّهُمُ الصَّفْوةُ مِنْ قُرُونِ هَذِهِ الأُمَّةِ التي هِيَ خَيرُ الأُمَمِ وَأَكرَمُها عَلَى اللهِ.

## [مَوْقِفُ «أَهْلِ السُّنَّةِ والجَمَاعَةِ» فِي «كَرَامَاتِ الأَوْلِيَاءِ»]

وَمِنْ أُصُولِ «أَهْلِ السُّنَّةِ»: التَّصْدِيقُ بِكَرَامَاتِ الأَوْلِياءِ، وَمَا يُجْرِي اللهُ عَلَى أَيْدِيهِمْ مِنْ خَوارِقِ العَادَاتِ، فِي أَنْوَاعِ العُلُومِ والمُكَاشَفَاتِ، وأَنْواعِ القُدْرةِ والتَّأْثِيراتِ، والمَأْثورِ عَنْ سَالِفِ الأُمَمِ في «سُورَةِ الكَهْفِ» وَغَيْرِهَا، وَعَنْ صَدْرِ هَذِهِ الأُمَّةِ مِنَ الصَّحَابَةِ والتَّابِعِينَ وَسَائِرِ [قُرونِ][1] الأُمَّةِ، وَهِيَ مَوْجُودَةٌ فِيهَا إِلَى يَوْمِ القِيَامَةِ.

(١) في كثير من الطبعات: (وسائر فرق الأمة).

# [صِفَاتُ «أَهْلِ السُّنَّةِ والجَمَاعَةِ»]

ثُمَّ مِنْ طَرِيقَةِ «أَهْلِ السُّنَّةِ والجَمَاعَةِ»: اتِّبَاعُ آثَارِ رَسُولِ اللهِ ﷺ بَاطِنًا وَظَاهِرًا، وَاتِّبَاعُ سَبِيلِ السَّابِقِينَ الأَوَّلِينَ مِنَ «المُهَاجِرِينَ» و«الأَنْصَارِ»، وَاتِّبَاعُ وَصِيَّةِ رَسُولِ اللهِ ﷺ، حَيْثُ قَالَ: «**عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الخُلَفَاءِ الرَّاشِدِينَ المَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعَضُّو عَلَيْهَا بالنَّوَاجِذِ، وإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ؛ فَإِنَّ كلَّ بِدْعَةٍ ضَلالَةٌ**».

وَيَعْلَمُونَ أَنَّ أَصْدَقَ الكَلَامِ «كَلَامُ اللهِ»، وَخَيْرَ الهَدْيِ «هَدْيُ مُحَمَّدٍ ﷺ»، وَيُؤْثِرونَ «كَلَامَ اللهِ» عَلَى غَيْرِهِ مِنْ كَلَامِ أصنَافِ النَّاسِ، ويُقَدِّمُون «هَدْيَ مُحَمَّدٍ ﷺ» عَلَى هَدْيِ كُلِّ أَحَدٍ.

وَلِهَذَا سُمُّوا: «أَهْلَ الكِتَابِ والسُّنَّةِ»، وسُمُّوا: «أَهْلَ الجَمَاعَةِ»؛ لأَنَّ الجَمَاعَةَ؛ هِيَ الاجْتِمَاعُ، وَضِدُّهَا: الفُرْقَةُ، وإِنْ كَانَ لَفْظُ «الجَمَاعَةِ» قَدْ صَارَ اسْمًا لِنَفْسِ القَوْمِ المُجْتَمِعِينَ.

و«الإِجْمَاعُ» هُوَ الأَصْلُ الثَّالِثُ الَّذِي يُعْتَمَدُ عَلَيْهِ فِي العِلْمِ والدِّينِ.

وَهُمْ يَزِنُونَ بِهَذِهِ الأُصُولِ الثَّلَاثَةِ جَمِيعَ مَا عَلَيْهِ النَّاسُ مِنْ أَقْوَالٍ وَأَعْمَالٍ بَاطِنَةٍ أَوْ ظَاهِرَةٍ مِمَّا لَهُ تَعَلُّقٌ بِالدِّينِ.

وَ«الإِجْمَاعُ» الَّذِي يَنْضَبِطُ: هُوَ مَا كَانَ عَلَيْهِ السَّلَفُ الصَّالِحُ، إِذْ بَعْدَهم كَثُرَ الاخْتِلَافُ، وانْتَشَرَ فِي الأُمَّةِ.

## [بيَانُ مُكَمِّلاتِ العَقِيدَةِ مِنْ مَكَارِمِ الأَخْلاَقِ وَمَحَاسِنِ الأَعْمَالِ التِي يَتحَلَّى بِهَا «أَهْلُ السُّنَّةِ»]

ثُمَّ هُمْ مَعَ هَذِهِ الأُصُولِ يَأْمُرُونَ بالمَعْرُوفِ، وينْهَوْنَ عَنِ المُنْكَرِ؛ عَلَى مَا تُوجِبُهُ الشَّرِيعَةُ.

وَيرَوْنَ إِقَامَةَ الحَجِّ والجِهَادِ والجُمَعِ والأَعْيَادِ مَعَ الأُمَرَاءِ أَبْرَارًا كَانُوا أَوْ فُجَّارًا، وَيُحَافِظُونَ عَلَى الجَمَاعَاتِ.

ويَدِينُونَ بالنَّصِيحَةِ لِلأُمَّةِ، ويَعْتَقِدُونَ مَعْنَى قَوْلِهِ ﷺ: **«المُؤْمِنُ للمُؤْمِنِ كالبُنْيَانِ المَرْصُوصِ، يَشُدُّ بَعْضُهُ بَعْضًا. وَشَبَّكَ بَيْنَ أَصَابِعِهِ»**. وَقَوْلِهِ ﷺ: **«مَثَلُ المُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ؛ تَدَاعَى لَهُ سَائِرُ الجَسَدِ بِالحُمَّى وَالسَّهَرِ»**.

وَيَأْمُرُونَ بالصَّبرِ عندَ البَلاءِ، والشُّكرِ عِندَ الرَّخاءِ، وَالرِّضَا بِمُرِّ القَضَاء.

وَيَدْعُونَ إِلَى مَكَارِمِ الأَخلاقِ، وَمَحاسِنِ الأَعْمَالِ، وَيعتَقِدُونَ مَعْنَى قَوْلِهِ ﷺ: **«أَكمَلُ المُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا»**، وَيَنْدُبونَ إِلى أَنْ تَصِلَ مَنْ قَطَعَكَ، وتُعْطِيَ مَنْ حَرَمَكَ، وَتَعْفُوَ عَمَّنْ ظَلَمَكَ، وَيَأْمُرُونَ بِبِرِّ الوالدَيْنِ، وَصِلَةِ الأَرْحَامِ، وحُسْنِ الجِوَارِ، وَالإِحْسَانِ إِلَى اليَتَامَى وَالمَسَاكِينِ وَابْنِ السَّبِيلِ، وَالرِّفْقِ بِالمَمْلُوكِ، وينهَوْنَ عَنِ الفَخْرِ، وَالخُيَلاءِ، وَالبَغْيِ، وَالاستِطَالَةِ عَلَى الخَلْقِ بِحَقٍّ أَوْ بِغَيْرِ حَقٍّ، وَيَأْمُرونَ بِمَعَالي الأَخْلاقِ، وَينهَوْنَ عَنْ سَفْسَافِهَا.

وَكُلُّ مَا يَقُولُونَهُ أَوْ يَفْعَلُونَهُ مِنْ هَذَا وَغَيْرِهِ، فَإِنَّمَا هُمْ فِيهِ مُتَّبِعُونَ «لِلْكِتَابِ»

وَ«السُّنَّةِ»، وَطَرِيقَتُهُمْ هِيَ دِينُ الإِسْلامِ الَّذِي بَعَثَ اللهُ بِهِ مُحَمَّدًا ﷺ.

لَكِنْ لَمَّا أَخْبَرَ النَّبِيُّ ﷺ أَنَّ أُمَّتَهُ سَتَفْتَرِقُ عَلى «ثَلاثٍ وَسَبْعِينَ» فِرْقَةً، كُلُّها فِي النَّارِ؛ إِلاَّ وَاحِدَةً، وَهِيَ «الجَمَاعَةُ». وَفِي حَدِيثٍ عَنْهُ ﷺ أَنَّهُ قَالَ: «هُم مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ اليَوْمَ وأَصْحَابِي»؛ صَارَ المُتَمَسِّكُونَ بالإِسْلامِ المَحْضِ الخَالِصِ عَنِ الشَّوبِ هُمْ «أَهْلَ السُّنَّةِ والجَمَاعَةِ».

وَفِيهِمِ الصِّدِّيقُونَ، والشُّهَداءُ، والصَّالِحُونَ، وَمِنْهُم أَعْلامُ الهُدَى، ومَصَابِيحُ الدُّجَى، أُولُو المَنَاقِبِ المَأْثُورَةِ، والفَضَائِلِ المَذْكُورَةِ وَفِيهِمُ الأَبْدَالُ، وَفِيهِمْ أَئِمَّةُ الدِّينِ، الَّذِينَ قَالَ فِيهِمُ النَّبِيُّ ﷺ: «لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الحَقِّ مَنْصُورةٌ، لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ، ولاَ مَنْ خَذَلَهُمْ، حَتَّى تَقُومَ السَّاعةُ».

نَسْأَلُ اللهَ أَنْ يَجْعَلَنا مِنْهمُ وَأَلاَّ يُزِيغَ قُلُوبَنَا بَعْدَ إِذْ هَدَانَا، وَأَنْ يَهَبَ لَنَا مِنْ لَدُنْهُ رَحْمَةً إِنَّهُ هُوَ الوَهَّابُ. وَاللهُ أَعْلَمُ.

وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا.

* * *

# INDEX OF SECTS

AHLU'L-KALĀM: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

BĀṬINIYYAH: A sect of the Shī'a, the followers of Ismā'īl ibn Ja'far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

ḤASHWIYYAH: A term frequently used by the innovators to refer to Ahlu'l-Sunnah, the Ahl'l-Ḥadith, those who affirmed the Attributes of Allāh. The first to use this term was 'Amr ibn 'Ubaid al-Mu'tazilī who said that 'Abdullāh ibn 'Umar ibn al-Khaṭṭāb was a Ḥashwī.

JABARIYYAH: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

JAHMIYYAH: Followers of Jahm ibn Ṣafwān in his denial of the Names and Attributes of Allāh.

KARRĀMIYYAH: Followers of Muḥammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (*tashbīh*).

MUTAKALLIMŪN: Speculative Theologians, adherents to *kalām*.

MU'TAZILA: Followers of Wāṣil ibn 'Aṭā' al-Ghazzāl who abandoned the circles of Ḥasan al-Baṣrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

QADARIYYAH: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

QARĀMIṬA: A sect holding the same belief as the Bāṭiniyyah and followers of Maymūn ibn Daysān.

FALĀSIFA: Those philosophers who promoted the 'wisdom' of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and ibn Sīnā.

# INDEX TO QUR'ĀNIC QUOTATIONS

# INDEX TO AḤĀDĪTH QUOTATIONS

BIOGRAPHICAL NOTES

## The Companions

'Ā'ISHAH: bint Abū Bakr *as-Ṣiddīq*, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many *aḥādīth* from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

'ABDULLĀH BIN 'ABBĀS: bin 'Abdul-Muṭṭalib bin Hāshim bin 'Abd Munāf al-Qurashī al-Hāshimī, the cousin of the Prophet (ﷺ) and the interpreter of the Qur'ān. He was born three years before the *Hijrah* and was called the 'Ocean of knowledge' due to his vast knowledge. He took part in the *Jihād* in North Africa in the year 27H and died in the year 68H.

'ABDULLĀH BIN 'AMR: bin al-'Ās bin Wā'il bin Hāshim bin Su'ayd bin Sa'd bin Sahm as-Sahmī. He and his father were Companions. He was literate and attained permission from the Prophet (ﷺ) to write everything he said. He died in the year 65H.

'ABDULLĀH ABŪ JĀBIR: bin 'Amr bin Ḥazzām bin Thalabah al-Anṣārī al-Khazrajī as-Sulamī, amongst those who gave the pledge of *'Uqbah*. He witnessed *Badr* and was martyred at *Uḥud*.

'ABDULLĀH BIN MAS'ŪD: bin Ghāfil bin Ḥabīb al-Hadhlī Abū

'Abdur-Rahmān. One of the scholars amongst the Companions and he witnessed *Badr* and the following battles. He had many virtues and died in the year 32H.

'ABDULLĀH BIN 'UMAR: bin al-Khaṭṭāb al-'Adawī, Abū 'Abdur-Raḥmān, the noble Companion and scholar. He reported many *aḥādīth* from the Messenger (ﷺ) and died in the year 73H.

'ABDUR-RAḤMĀN BIN AUF: bin Awf bin Abd Awf bin al-Ḥārith al-Qurashī az-Zuhrī, Abū Muḥammad, one of the ten promised Paradise. He migrated to Abysinnia on both occasions and witnessed every battle with the Prophet (ﷺ). He was very rich and very generous when giving in the Way of Allāh. He died in the year 32H.

ABŪ BAKR AS-ṢIDDĪQ: 'Abdullāh bin 'Uthmān bin Āmir al-Qurashī. The first *Khalīfah* of the Messenger (ﷺ), his companion in the cave, his closest friend and one of the ten promised Paradise. He was the first man to accept Islām and died in the year 13H.

ABŪ AD-DARDĀ': Uwaymir bin Mālik bin Zayd bin Qays al-Khazrajī al-Anṣārī. There is a difference of opinion concerning his name. He accepted Islām on the day of *Badr* and witnessed *Uḥud*. He was from the Legal Jurists and ascetics of the Companions. He died in the year 32H.

ABŪ DHARR AL-GHIFĀRĪ: Jundub bin Junādah bin Sakn, he was of those who accepted Islām early on but delayed his migration and hence did not witness *Badr*. His virtues are many and he died in the year 32H.

ABŪ HURAYRAH: 'Abdur-Raḥmān bin Ṣakhr ad-Dusī. His name is greatly differed over. He accepted Islām in the year 7H and reported the most ḥadīth from the Prophet (ﷺ). He died in the year 59H.

ABŪ MŪSĀ AL-ASH'ARĪ: 'Abdullāh bin Qays bin Salīm. He had a beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

ABŪ SA'ĪD AL-KHUDRĪ: Sa'd bin Mālik bin Sinān bin 'Ubaid al-Anṣārī al-Khazrajī. He and his father were both Companions and he witnessed all the battles that followed *Uḥud*. He was one of the scholars amongst the Companions and reported many *aḥādīth* from the Messenger (ﷺ). He died in the year 74H.

ABŪ 'UBAIDAH BIN AL-JARRĀḤ: 'Āmir bin 'Abdullāh bin al-Jarrāḥ bin Hilāl al-Qurashī al-Fahrī, one of the ten promised Paradise. He accepted Islām early on and witnessed the battle of *Badr* and the following battles. He is the trustworthy one of this nation and died as a martyr due to a plague in the year 18H at the age of fifty-eight.

'ALĪ BIN ABĪ ṬĀLIB: bin 'Abdul-Muṭṭalib bin Hāshim al-Qurashī al-Hāshimī, the fourth Rightly Guided *Khalīfah* and one of ten promised Paradise. He accepted Islām at the age of thirteen and was famous for his chivalry, bravery and knowledge. He married Fāṭimah, the daughter of the Prophet (ﷺ) and was martyred in the year 40H.

ANAS BIN MĀLIK: bin an-Naḍar bin Ḍamḍam al-Anṣārī al-Khazrajī, the servant of the Messenger (ﷺ). He witnessed *Badr* but was not of age to actually participate. He died in the year 93H.

AL-BARĀ'A BIN MĀLIK: bin an-Naḍr al-Anṣārī. He witnessed *Uḥud* and gave the pledge of allegiance under the tree. He was martyred in the year 20H on the Day of *Tustor*.

JĀBIR BIN 'ABDULLĀH: bin 'Amr bin Ḥarrām al-Anṣārī as-Sulamī, he witnessed the second pledge at *'Uqbah* while he was still a child. It is said that he witnessed *Badr* and *Uḥud* and he reported many *aḥādīth* from the Messenger (ﷺ). He died in the year 74H.

KHUBAIB BIN 'ADĪ: bin Mālik bin 'Āmir al-Awsī al-Anṣārī. He witnessed *Badr* and was martyred during the lifetime of the Prophet (ﷺ) when he was captured by the polytheists in Mecca.

MU'ĀDH BIN JABAL: bin 'Amr bin Aws al-Anṣārī al-Khazrajī, Abū

ʿAbdur-Raḥmān, one of the foremost Companions known for his knowledge of legal rulings and the Qur'ān. He was present at the pledge of *ʿUqbah* and witnessed *Badr* and the following battles and was martyred due to a plague in the year 17H or 18H.

MUʿĀWIYAH: bin Abū Sufyān bin Ṣakhr bin Ḥarb bin Umayyah bin ʿAbd Shams al-Qurashī al-Amawī. He accepted Islām in the year of the Conquest and witnessed *Ḥunain* and *al-Yamāmah*. He was one of the scribes who would write the revelation and died in the year 60H.

SAʿD BIN ABĪ WAQQĀS: Saʿd bin Mālik bin Ahīb bin ʿAbd Munāf al-Qurashī az-Zuhrī Abū Isḥāq bin Abī Waqqās. One of the ten who were promised Paradise and one whose supplications were answered. He was the last of the ten to pass away in the year 55H.

ʿUMAR BIN AL-KHAṬṬĀB: Abū Ḥafs ʿUmar bin al-Khaṭṭāb bin Nufayl al-Qurashī al-ʿAdawī, the second Rightly Guided *Khalīfah* and one of the ten promised Paradise. He accepted Islām five years before the *Hijrah* and his acceptance was a great victory for the Muslims. He witnessed every battle that the Prophet (ﷺ) witnessed. He was martyred in the year 23H.

ʿUTHMĀN BIN ʿAFFĀN: *Dhu an-Nurayn* ʿUthmān bin ʿAffān bin Abū al-ʿĀs bin Umayyah al-Qurashī al-Amawī, the third Rightly Guided *Khalīfah* and one of the ten promised Paradise. He was known for his generosity and freely giving in the Way of Allāh. He was married to two daughters of the Prophet (ﷺ), Ruqayyah and after her death, Umm Kulthūm. He was martyred in the year 35H.

AZ-ZUBAIR: bin al-Awām bin Khuwaylid bin Asad al-Qurashī al-Asadī, Abū ʿAbdullāh. He migrated to Abysinnia on both the migrations there and accompanied the Messenger on all his military expeditions. He was one of the ten promised Paradise and died in the year 36H.

## Others

AL-AWZĀ'Ī: 'Abdur-Raḥmān bin 'Amr bin Muḥammad, Abū 'Amr, one of the great scholars of his time. He was well versed in ḥadīth, *fiqh* and the military expeditions undertaken by the Prophet (ﷺ). The Muslims have agreed as to his excellence and being an *Imām*. His *fiqh* dominated Spain for a time and he died in the year 158H.

ABŪ DĀWŪD: Sulaymān bin al-Ash'ath bin Isḥāq bin Bashīr, Abū Dāwūd as-Sijistānī, the *Imām*, *Ḥāfiẓ* and author of the famous *Sunan*. He died in the year 275H.

AḤMAD: bin Muḥammad bin Ḥanbal bin Hilāl ash-Shaybānī, Abū 'Abdullāh, the *Imām* of the *Sunnah* and author of the famous *Musnad*. He was known for his knowledge of ḥadīth, *fiqh*, and his *taqwā* and asceticism. He died in the year 241H.

AL-BAYHAQĪ: Aḥmad bin al-Ḥusayn bin 'Alī bin 'Abdullah bin Mūsā, Abū Bakr al-Bayhaqī al-Naysaburī al-Khusrawjirdī al-Shāfi'i. The *Imām*, *Ḥāfiẓ*, ascetic and one of the main proponents of the al-Shāfi'i school. He studied under a host of the leading scholars of his time and a large group took from him. His works are marked by their meticulousness and reliability, amongst them are: *as-Sunan al-Kubrā, Ma'rifah as-Sunan wal Athār, al-Asmā'was Sifāt, al-I'tiqād, Dala'il an-Nubuwwah* and *Shu'ab al-Imān.*

AL-BAZZĀR, AḤMAD BIN 'AMR: Abū Bakr, Aḥmad bin 'Amr bin 'Abdul-Khāliq Al-Basrī was one of the eminent and learned *Ḥadīth* scholars who had attained the rank of *Ḥāfiẓ* in the memorization of *Ḥadīth*. He authored two books on *Ḥadīth* which are *Al-Musnad Al-Kabir* and *Al-'Ilal.* He studied under At-Tabarānī and others. Al-Bazzār died in 292 H.

BUKHĀRĪ: Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah, Abū 'Abdullāh. He was born in the year 194H and became one of the *Imāms* of ḥadīth and was nicknamed 'The Leader of the Believers in Ḥadīth.' He died in the year 256H.

AD-DAHHĀK: bin Muzāhim al-Hilālī, Abū al-Qāsim al-Khurasānī, the *Imām* of *tafsīr*. He was trustworthy and precise and a student of Saʿīd bin Jubair. He died in the year 105H.

IBN ḤIBBĀN: Abū Ḥātim Muḥammad ibn Ḥibbān al-Tamīmī al-Bustī, the *Ḥāfiẓ*, *Mujtahid* and author of the famous *Ṣaḥīḥ ibn Ḥibbān*. He died in the year 354H.

IBN KATHĪR: ʿImād al-Dīn Ibn Kathīr, was a scholars of *tafsīr*, language, history and *ḥadīth*. He was born in Jandal in a province of Basrah and then moved to Damasus where he died. His works works include the famous commentary of the Qurʾān, entitled *Tafsīr al-Qurʾān al-ʿAẓīm*.

MUSLIM: bin al-Ḥajjāj bin Muslim al-Qushayrī, Abū al-Ḥusain an-Naisābūrī, the *Ḥāfiẓ* and one of the great *Imāms* of this nation. He is the author of the Ṣaḥīḥ which is the most authentic book of ḥadīth after Bukhārī. He died in the year 261H.

AN-NASĀʾĪ: Aba ʿAbdur-Raḥmān Aḥmad bin Shuʿayb bin ʿAli al-Khurasanī The author of the famous *Sunan*, the *mujaḥid* and *Ḥāfiẓ*. He was known for his strictness in grading ḥadīth narrators.

SHAYṬĀN: Also called *Iblīs*. He is a Jinn and the enemy of mankind, devoted to leading them astray in any way that he can. The word Shayṭān is derived from the verb *shaṭana* which means to be distant, and indeed Shayṭān is distant from all good.

AT-TIRMIDHĪ: Muḥammad bin ʿĪsā bin Sawrah bin Mūsā bin ad-Ḍaḥḥāk as-Sulamī at-Tirmidhī, the *Imām*, *Ḥāfiẓ* and the author of the famous *Sunan*. He was trustworthy and precise and one of the students of Bukhārī. He died in the year 279H.

# INDEX OF ARABIC WORDS

AWLIYĀ': plural of *walī*; friend, ally, loyal companion. From the word *wilāyah* meaning loyalty and closeness, the opposite of enmity.

'AYY: withholding the tongue from speaking, carefully considering each word before it is said.

BARZAKH: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

BID'AH: innovation, that which is newly introduced into the religion of Allāh.

ḌA'ĪF: weak; the ḥadīth that is neither ṣaḥīḥ nor ḥasan because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being mauḍū', fabricated.

DHIKR: remembrance, recollection, technically referring the remembrance of Allāh.

DU'Ā: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (*du'ā 'ibādah*) and supplication of request (*du'ā mas'alah*). The first type of *du'ā* can be understood when one understands that every act of worship is done with the unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allāh. The second type of *du'ā* is whereby one explicitly asks his Lord of something such as 'O Allāh! Grant me good in this world

and the Hereafter.' The second type includes the first type and the first type necessitates the second type.

ḤADĪTH: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnād*. Rarely the term is also used to refer to a text attributed to a Companion or a *Tābi'ī*.

ḤĀFIẒ: pl. *Ḥuffāẓ*. Ḥadīth Master, commonly referred to one who has memorised at least 100000 ḥadīths.

ḤASAN: good, fair. A ḥadīth whose *isnād* is continuously linked of just, morally upright narrators but whose precision (*ḍabṭ*) falls short of the requirements of the ṣaḥīḥ ḥadīth; containing no irregularity (*shādh*) and no hidden defect (*'illah*). A ḥadīth can be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

IḤSĀN: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

IKHLĀṢ: sincerity, to strip oneself of worshiping any besides Allāh such that everything one does is performed only to draw closer to Him and for His pleasure. It is to purify ones actions from any but the Creator having a share in them, from any defect or self-desire. The one who has true *ikhlāṣ* (*mukhliṣ*) will be free of *riyā'*.

'ILM: knowledge.

ĪMĀN: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

ISLĀM: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

ISNĀD: support. The chain of authorities on which a narration is based,

linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

ITTIBĀʿ: following, technically referring to following the Sunnah of the Prophet (ﷺ).

JĀHILIYYAH: Pre-Islāmic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

JAHL: ignorance.

KALĀM: speech, discourse. Technically used to refer to dialectics and scholastic theology.

KHALAF: successors. A reference to those who followed a path other than the path of the Salaf.

KHALĪFAH: pl. *khulafā'*. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islāmic state. Also called *Amīr al-Muʿminīn* or Leader of the Believers.

KHUSHŪʿ: submissiveness, humility.

KUFR: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

MURĀQABAH: self-inspection. The servant having the sure knowledge that Allāh sees him in all circumstances and knows all that he is doing, as such the he does his utmost not to fall into the prohibited matters and to correct his own failings.

MURSAL: disconnected. A ḥadīth whereby a *Tābiʿī* narrates directly from the Prophet (ﷺ) without mentioning the Companion. In the view of the majority of Scholars it is a sub-category of ḍaʿīf.

QADR: Divine Decree and Destiny.

QUR'ĀN: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātiḥah and ending with an-Nās.

RIYĀ': showing off, ostentation, an example of which lies in person beautifying actions of worship because he knows people are watching.

RUQYĀ: recitation used to cure an illness or disease. It can only be done

in the Arabic tongue, in words whose meaning is understood, using verses of the Qur'ān or supplications of the Prophet combined with the belief that it is only Allāh who in reality gives the cure.

ṢABR: patience and steadfastness, the restraint of ones self to that which is dictated by the divine law. It is of three levels, steadfastness in the obedience of Allāh, steadfastness in avoiding the prohibited matters and patience at the onset of calamity. *Ikhlāṣ* can never be complete without *ṣidq* and *ṣidq* can never be complete without *ikhlāṣ* and the two can never be complete without *ṣabr*. The person is patient through Allāh, i.e. seeking His aid Alone; for Allāh, i.e. arising out of love for Him and the desire to draw close to Him; and with Allāh, i.e. doing only that which He wills.

ṢAḤĀBAH: The Companions of the Prophet (ﷺ), those who saw him, believed in him and died upon that belief.

ṢAḤĪḤ: correct, authentic. A ḥadith which has a continuously linked *isnād*, of just, morally upright and precise narrators; containing no irregularity (*shādh*) or hidden defect (*'illah*). Hence five conditions have to be met: the *isnād* being continuously linked; the justice (*'adl*) of the narrator; the precision (*ḍabṭ*) of the narrator; its not being *shādh*; and its not containing an *'illah*. The ḥadīth can be ṣaḥīḥ in and of itself, or it can contain a defect but still be ruled to be ṣaḥīḥ due to supporting evidences.

SALAF: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the *Ṣaḥābah*, the *Tābi'ūn* and the *Tab' Tābi'ūn* due to the ḥadīth, 'The best of people are my generation, then the one that follows, then the one that follows.'

SHIRK: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

SUNNAH: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

TĀBI'ŪN: The generation following that of the Companions.

TAB' TĀBI'ŪN: The generation following that of the *Tābi'ūn*.

TAQWĀ: the basic meaning of which is setting a barrier between two things. This is why it is said that one *ittaqā* with his shield, i.e. he set it

as a barrier between him and the one who wished him evil. Therefore it is as if the one who has *taqwa* (*muttaqi*) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

ṬARQ: the practice of divination through drawing lines in the earth or equally the practice of throwing gravel onto the ground and divination by the shapes subsequently formed therein.

TAWḤĪD: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

ṬIYARAH: seeing bad omens in things.

WAḤDATU-L-WUJŪD: The unity of existence, the heretical belief that Allāh is everywhere and everything.

WARAʿ: pious caution, scrupulousness. A mannerism through which the heart is purified of all that would sully it and has been excellently summarised in the saying of the Prophet (ﷺ), "From the excellence of ones Islām is his leaving that which does not concern him." It is to leave all that causes one doubt, all that does not concern him, to continuously bring oneself to account and to devote oneself to Allāh. Some of the Salaf said, 'None attains the reality of *taqwā* until he leaves that which is harmless for fear of falling into that which is harmful.'

YAQĪN: certainty. It is to faith (*Īmān*) what the soul is to the body, it is the soul to the actions of the heart which in turn formulate the souls to the actions of the limbs and through it one attains the rank of Ṣiddīq. From *yaqīn* does *tawakkul* (absolute reliance in Allāh) sprout and through *yaqīn* is all doubt, suspicion and worry dispelled and the heart filled with love, hope and fear of Allāh. *Yaqīn* is of three levels, that which arises from knowledge (*ʿilm al-yaqīn*), seeing (*ʿain al-yaqīn*) and actual experience (*Ḥaqq al-yaqīn*).